Scripture-Truths Demonstrated:

In Thirty Two

Sermons,

OR

DECLARATIONS

OF

Mr. *Stephen Crisp*,

Late of *Colchester* in *Essex*, Deceased.

Exactly taken in Characters, or Short-Hand, as they were Delivered by him at the Publick Meeting-Houses of the People called

QUAKERS,

In and about *London*.

And now Faithfully Transcribed and Published, Together with his Prayers after Sermon.

Two of these Sermons not in either of the other Three Volmues, one never before Printed:

And now Re-printed for a General Good.

London, Printed and Sold by *J. Sowle*, in *White-Hart-Court* in *Gracious-Street*, 1707.

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1607/4528.

SEVERAL

Sermons,

OR

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OF

Mr. *Stephen Criſp*,

Late of *Colcheſter* in *Eſſex*, Deceaſed.

Exactly taken in Characters, or Short-Hand, as they were Delivered by him at the Publick Meeting-Houſes of the People called

QUAKERS,

In *Grace-Church-Street*, and *Devonſhire-Houſe*, *London*.

And now Faithfully Tranſcribed and Publiſhed, Together with his Prayer after every Sermon.

Volume I.

LONDON,
Re-printed and Sold by J. Sowle, in *White-Hart-Court*, in *Grace-Church-ſtreet*, 1707.

THough the Writer of these Sermons doth out of Modesty decline to Print his Name, yet he is very willing to give all reasonable Satisfaction to any Sober Enquirer, that he has not in the least altered or impose upon the Author's Sense, either in the Taking, or Transcribing of them: And he does further assure the Reader, That he neither is, nor ever was, one of those People called *Quakers*, but always of another Perswasion; yet being willing, according to the Apostle's Rule, to *Try all things*, he has sometimes been present at their Meetings; and having the Art of Short-Writing, he has taken many of their Sermons and Prayers from the Mouths of divers of their Preachers; and, among others, those of Mr. *Stephen Chrisp*, deceased, which upon Review, appeared to him, as well as to eminent Persons of another Way, to contain so many Gospel Truths, delivered with such Plainness, Zeal and Demonstration, and generally agreeable to the known Doctrines of Christianity, that it is hoped the publishing of them may be useful to the World: And that the Design and Intent of them may be the more readily comprehended, there is a Title given to every Sermon, agreeable to the Subject-Matter chiefly treated of therein. If any desire to be further satisfied, by speaking with the Writer, they may be gratified herein, by applying themselves to the Bookseller,

N. C.

March, 1694.

SERMON I.

The Great Mediator of the Everlasting Covenant.

Preached at Grace-Church-Street, April 25. 1688.

My Friends,

HOW should we all admire the Workings of the Holy Ghost? You may know from your own Experience, That all the Operations of the Holy Spirit from the Beginning, have been in order to the Cleansing, and Purifying, and Preparing you for the Kingdom of God. This Experience is given to a little Remnant, to know that the Manner of his Working, that the End, Aim and Design of all the Operations of his Power, is for our good, and in order to our Eternal Happiness.

Now, this is a great Engagement upon the Minds of the People of God, diligently to wait upon him, that they may be opened more and more into the Myſtery of Life and Salvation, that hath been hid from Ages and Generations, and is now revealed by his Spirit.

And they that are thus exerciſed with the meaſure of Grace given unto them, they do grow and encreaſe in Holineſs and Righteouſneſs, by the working thereof; and they encreaſe in Knowledge in the great things of the Law, and the Myſteries of the Kingdom of Grace: By the Eye which God hath opened, they diſcern, that the working of his Power in all Ages, has been for the extirpating, rooting out and deſtroying of that Root of Iniquity, that hath brought forth ſuch a Crop of Sin and Wickedneſs, which was not of his planting, nor of his creating.

For from the beginning of the Creation of God, unto this Day, God hath had a ſingular Love and Favour to the Sons and Daughters of Men, as being (as I may ſay) the Maſterpiece, or greateſt Piece of the Creation, moſt nearly Related to himſelf, Created in his own Image, in Righteouſneſs and Holineſs; and in that they now are not ſo, but marred, and ſpoiled from bearing the Heavenly Image, is not the Lord's doing, but hath been wrought by the Enemy both to God and Man; yet the Lord continuing his Love unto the Work of his Hands hath from Age to Age, revealed and made known his Power, for the reſtoring

and

and bringing back again Lost Man, Fallen Man, Sinful Man, to be Reconciled unto him, that he may, as was intended, enjoy and possess the Love and Favour of his Maker; but there was no possibility found for his Reconciliation with the Holy God, but by making him Holy: For as the making him Unholy, separated him from his Maker; so the making of him Holy again, would Unite him again unto his Maker: So that there must be a way and means for the reducing of him to his Primitive State, before he could enjoy and obtain his Primitive Enjoyments; that is, the Love and Favour of God: And there hath been a general universal Sense upon the Sons and Daughters of Men of this Alienation, and Estrangedness from God; and they have put themselves upon divers ways and methods to obtain Reconciliation, and to try if they could restore themselves; and they have found out Ways, and tried and proved the Inventions and Imaginations of their own Minds, in their Fallen Wisdom, what they might do to please God. and be reconciled to him.

We are Sinners, and we will Sacrifice, we will bring a Sacrifice for our Sins; and when Men have brought a Sacrifice, it hath not been accepted, because there hath not been a Mediator known, that might mediate for them with the Lord; so that all the Sacrifices they have offered, have never been accepted with him, in order to an Attonement and Reconciliation: Now only those that have relation to

the Mediator by Faith in him, doth he intercede for, that he might preſent them again to God; and this hath been the difference between Sacrificer and Sacrifice, from the Days of *Cain* and *Abel*, unto this Day. Some have had relation to the Mediator in all their Services and Sacrifices, and ſome have had relation only to the thing offered, and the Service performed; but they have not in all Ages ſped alike: They whoſe Service and Worſhip was performed to God; with a relation to the Mediator, they have found acceptance; and they whoſe Worſhip and Service was performed only with a relation to the thing offered or done, that was but their own Act, that was but their Will-Worſhip, and that was always turned back again upon them, *For there is no Name given under Heaven, by which any can be ſaved, but only the Name of Jeſus Chriſt*, that is the Mediator of the New Covenant, for the Old one was broken: And when *Aaron* was ſet up to be an High-Prieſt to God, he was appointed to offer Sacrifices for the Sins of the People, and he that committed a Sin, was appointed by the Law to bring an He-Goat of the Flock unto the Door of the Tabernacle, and to deliver it to the Prieſt, and he was to make an Offering for the Sin committed after ſuch and ſuch a manner, and it was to be an Attonement with God for him: So here was ſeemingly, a Reconciliation by a Sacrifice; and ſome ſaw no farther than the bringing of a Goat, and a Ram, and the Performance of the Prieſt's

Office

Office, and they counted all was well: And others ſaw farther, long before the Apoſtle ſpake or wrote it, *It was not the Blood of Bulls or Goats, nor the Blood of a Ram, that could purge away Sin from their Conſciences.* And after the Apoſtle had opened the Myſtery of Divinity, who had a Divine and Spiritual Skill, in unfolding the Reſtoration of Mankind he declared plainly, That *when the Offering was made by* Aaron *for Sinners, even then there remained ſtill a Conſcience of Sin; for it was not poſſible that the Blood of Bulls and Goats, ſhould take away Sin:* So that their outward Performances, and their outward Services, they did but point out the Mediator, they had a pointing Finger as it were to the real, true and everlaſting Mediator, Chriſt Jeſus, who is made a Mediator betwixt God and Man, that by and through him, Man might be again reconciled to God.

So that now in theſe Goſpel-days, wherein God is opening the Myſteries of Life and Salvation, to the intent and purpoſe, that the Sons and Daughters of Men might be reſtored again into their Primitive Enjoyment of the Favour of God, now in theſe days, it is the Duty of all Chriſtians, and of all that are ſeeking the welfare of their Immortal Souls, to have their Eyes and their Hearts unto Jeſus, as unto one that is able to reconcile them unto God; to him it is committed, to him Wiſdom and Power is committed, and to him Authority is committed, that he ſhould

be an Everlaſting High-Prieſt, and that all the Services, and all the Worſhip and Religious Performances that People offer up to God, ſhould be in his Name, that ſo by him they might be Recommended to God: For none will ever find Acceptance with the Father, unleſs in all their Performances they have an Eye unto him.

So that it comes plainly to paſs, according to that ſhort and confident Aſſertion of the Author to the *Hebrews*, *That without Faith, it is impoſſible to pleaſe God:* But it is poſſible to offer Sacrifices without Faith, and poſſible for People to perform Religious Services without Faith, as woful Experience hath taught us in our days, that many have been exerciſed in a kind of Religious Service, that never in their Lives had Faith enough to believe the things that they pray for, and they are without Faith. For when People pray to God to ſend his Holy Spirit into their Hearts, that they may keep his Commandments to their Lives end, they have not Faith to believe it: and when they pray, *Thy Will be done on Earth, as it is in Heaven:* This is a Religious Performance, but I queſtion whether it be done in Faith, if not, it is but an encreaſing in Sin, and an addition to Sin. Where is the Man that is exerciſed in praying to God, that believeth that ever ſuch a thing is like to come to paſs? Go where you will in this or the other Nation, and inquire of People about their Faith; they believe there is no poſſibility of extirpating

extirpating and rooting out of Sin, while they live upon the Earth, therefore all their Prayers for it are vain, and their Faith a vain Faith: And it is high time in ſuch a day as this, when Men are Faithleſs and Unbelieving, to preach up the Object of Faith, the Lord Jeſus Chriſt. People are of divers Faiths, and of divers Beliefs, but we have found by Experience, that they do them no good, they do not bring a thing to paſs, that of neceſſity muſt be brought to paſs e'er they can be reconciled to God; their Faith doth not cleanſe the Heart, nor extend ſo far as to believe that e'er they ſhall be cleanſed; in all the Worſhip and Religion that they perform, they come not to this Faith, that they ſhall be made clean: All that is done is but in Sin and Uncleanneſs, they cannot bring a clean Sacrifice out of an unclean Veſſel: And our Lord Jeſus Chriſt ſaith concerning this Subject, *An evil Tree cannot bring forth good Fruit*, but there muſt be good Fruit brought forth, How muſt we do it? *Make the Tree good, and the Fruit will be good.* When Mens vain Janglings about Religion and Religious Fancies come to an end, then all this Religion will appear to be in vain, and will not anſwer the end for which it is performed, 'till Men believe that it will make the Tree good, and cleanſe the Heart, and transform Men by renewing the Spirit of their Minds. So that Religion muſt begin within, and it is not our changing of Forms, of Worſhip, from one Form to another, and taking up

up this and the other Opinion, that doth change our Hearts: Sad Experience doth teach us, that Men may carry over their Old Luſts into a New Religion; we can carry over our Old Inclinations into our New Opinions: For though the Form of Worſhip be changed, the Heart remaining unchanged, and the Luſts unmortified, *their Religion is in vain*, let them be of what Perſwaſion they will.

Now the Remedy of this great Calamity, that hath overſpread all ſorts of People; for there is no ſort of People, but there are thoſe among them that are under this great Calamity, of holding the Profeſſion of Godlineſs with an Ungodly Mind, and the Profeſſion of Truth with a Falſe and Treacherous Spirit.

Now for the remedying of this there is but one Way, that all Mens Eyes be brought off from having their Eye unto their Performances, and to the Doctrines and Tenents that they hold, and do, as the Apoſtle ſaith, *Fix their Eye upon Chriſt, and look upon Jeſus*, that is the firſt thing that muſt begin our Religion; for Chriſt muſt be the *Alpha* of our Religion, as well as the *Omega* of it. If I begin not there, let me begin where I will, I begin wrong: Let me begin at the moſt ſerious and ſound Doctrines, and at the moſt Apoſtolical Religion, if Chriſt and his Apoſtles were here upon the Earth, if I walked among them, if I believed all they ſaid and did, I ſhould begin wrong, if I did not fix mine Eye upon Jeſus Chriſt, that is the taker away of Sin, and is the

Sanctifier

Sanctifier of the Soul by his Spirit: There muſt be the beginning; and there muſt be the concluſion, he is the Author, and the Finiſher of all true Faith: There are Authors of other Faiths, Men have their different Faiths, and Creeds and Articles, and they have expoſed and impoſed them too; but this is the worſt of it, none of them are right, let them be expoſed and impoſed with never ſo much force and violence, none of theſe will cleanſe the heart; but that Faith which is delivered over by Chriſt Jeſus, that hath the quality of cleanſing and purifying, that is the Faith when all is done, that will do the Work, that is it that will ſave and ſanctifie, and do the Buſineſs that all the World is about; every one would have a Reconciler with God, and Sin rooted out, and be as God would have them be; this is the publick Profeſſion of Chriſtendom, at leaſt they would find out ſomething by which it might be done: Others are willing enough to continue in Sin and Drunkenneſs, Whoredom, Lying and Hypocriſie, theſe are a ſort of *Fools*, that *make a mock of Sin*, and that ſwim in the Stream of Pleaſure, and what care they, ſo long as they make a Profeſſion of Chriſtianity?

But I am ſpeaking of a People that are ſtrugling under their corruptions, that would mortifie Sin, and ſerve God in Holineſs and Righteouſneſs; and do God's *Will on Earth as it is done in Heaven*, and do it not in Form, but would have Power to do it, and they have tried ſeveral ways to do it, and it is not done,

and

and many have been at this work till Gray Hairs are upon their Heads, and it is not done: Now God hath given Christ to make Reconciliation; now how can we, that have the Love of God extended to us, but extend our Good-will to our Friends, and signifie to them, that all the Travel and Pains they are at, and all the Prayers they make, that all will do nothing 'till they have their Faith fixt upon Jesus, that is able to save and deliver them, *and save to the uttermost all that come to God by him.*

But here some will object and say, It is true what you say, but is it needful to preach such Doctrines to us? for we all believe in Christ, that is the only Mediator and Saviour; we know that Christ Jesus is the only Mediator, and that unless he Commends us to God, we cannot be Accepted of him. This is our General Doctrine, therefore what need it be urged and pressed upon us, that are come into the Faith already?

Let me search into the matter, it is of greater Concernment than to search into a Bargain of Worldly things: Men would fain have others open and discover to them wherein they may be Cheated, to prevent their being Imposed on in a worldly Bargain. I hope then they will hearken to know how, and wherein they may be deceived by themselves, and deceived by others in matters of eternal concernment: There are no Protestants, but they reject any Mediator but Jesus Christ, and believe that no Mediator can Reconcile them to God, but Christ alone, and they say he is the Object of their

Faith;

Faith, I would ask them this Queſtion, Whether they believe in Chriſt at a diſtance, or as preſent, really preſent with them? If their Faith be Hiſtorical and at a Diſtance, that they believe in Chriſt, as one born of the Virgin *Mary*, and was Crucified and Dead before they were born, and Aroſe again, and Aſcended into Heaven, and is ſet at the Right Hand of God, if the reaſon of my Belief be, that I have heard of this Relation of Chriſt, or whether the reaſon be, becauſe by his Spirit, he hath viſited me in this Age, the one is, I believe becauſe good Men have told me ſo; but the other is, I believe becauſe by this Spirit he hath promiſed to ſend to lead me into all Truth, he hath viſited me. Now let me examine whether I am aware of ſuch a Spiritual Viſitation, by this quickning Spirit, which is the Lord from Heaven, and not only the Lord in Heaven: Whether I am aware of ſuch a quickning Power and Vertue, which I have received upon my Spirit, that he is not only at the right hand of God on high in Heaven, but that now he is come to knock at the door of my heart, and hath raiſed in me a Life, as oppoſite to Sin as his was. Let me conſider if I be aware of a ſecret touch of his quickning Vertue upon my Soul, whereby he hath begotten me into a Life oppoſite to Sin, ſo that if Sin remains, it remains as a Burthen, and Oppreſſion upon me, ſo that I a Sufferer, for as much as I am quickned, and made ſenſible of a better Life, of a godly Life, I would fain be at it, and live

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in it, but Iniquity, Luſt and Corruption h in the way: He that hath quickned me ſo fa as to bring me to a ſenſe of the Burthen of Sin my Faith tells me, he will take the Burthe off, elſe my Faith will do me no good, Corruption ſtill prevail upon me; if my Fait tells me this, it will tell the wickedeſt Man i the World as much; but if my Faith tells m I am a Sinner, and my Sins conſiſts of this an the other evil thing I do, and am enclined t do, it tells me again, that he that hath quick ned me, and brought me to a ſenſe of Sin, h can take the Burthen off from me.

Here now is a true Faith, that begins in Con viction, and ends in true Converſion; this i the Word of Faith, which was delivered to th Saints, and which we are to preach: The ſaid of Old that the word of Faith, which the had to preach, was that which was nigh i their Mouth, that they might hear it, and do it I have ſomething nigh that reproves me for Sin if I be obedient to it, then Faith giveth m Victory over that which is ſinful, for which th World reproveth me; and as I ſee Faith give me Victory over any Corruption, which I have been ſtrugling under, I am encouraged to fix my Faith upon him that hath thus quickned me: So that this is the difference betwee Faith in Chriſt at a diſtance, and Faith tha quickneth me by God's Spirit, that Spirit which hath been ſo much ſlighted in our days, by the higheſt Notioniſts in our Age; they ſuppoſed i to be a meer Fiction; ſome have mocked and derided

derided, and others have been diſcouraged to ſpeak of the Spirit, of Chriſt, and his Opration upon the Soul; ſome have declared it both in the Preſs and Pulpit, that they have had no Experience of the touches of God's Spirit upon their Souls. But our Experience hath brought us to another degree of Knowledge; we know, and you may know if you pleaſe, and that before you ſleep, that there is a way opened, God has made way for his Spirits to reach the Spirits of Men, to ſignifie immediately to their Spirits without means, herein thou doſt wrong, and herein thou mayeſt have Life, and ſeek after it. Now the Spirit that thus worketh, is the Spirit of Chriſt, the Spirit that proceeds from the Father and the Son, that Voice in Men that tells them they might believe and be ſaved: When he comes, ſaith Chriſt, *He will lead you into all truth:* How ſhall the World know this is he? *He ſhall convince them of ſin*; If there be any Convincement that ariſeth in Man of this and the other Sin, it muſt be from the way the holy Spirit hath upon their Spirits; he hath a way to ſpeak to Men, and every one that is a Lover of his own Soul, is bound to hearken to that Voice.

In the latter days, ſaith the Lord, *when I ſhall raiſe a Prophet in the midſt of you, whoſoever will not hear that Prophet ſhall be cut off:* All Comentators agree on this Text, that that Prophet was no other than Chriſt Jeſus; it was not *John Baptiſt*, nor *Paul*, nor *Peter*, but Chriſt that was promiſed to be raiſed; there was ſuch an

an abſolute Command went along with that Prophecy, *that all ſhould hear him*, and it had a threatning at the end of it, *That all that will not hear him ſhall be cut off:* Are they not Whoremongers, and Drunkards, and Lyars, that will not hear this Prophet? They will not hear him, becauſe they love their Sins: What becomes of them? They are cut off from the Enjoyment of the Love and Favour of God, and when they draw nigh to God in Prayer, and other Religious Exerciſes, it is with them, as it was with *Cain*, *Sin lies at the door.* When they come into a Storm at Sea, or are arreſted with Sickneſs, and Death looks them in the face, they would have Peace, but there is Diſtreſs, and Trouble in the room of it, What is the matter? Waſt thou not baptized into the Chriſtian Faith? Did not the Miniſter tell thee, *That thou are a Child of God and an Inheritor of the Kingdom of Heaven?* Alas! my Sin lies at my door; O that I had time to live a better Life! What ails thy Life, Man? My Life hath been a Life of Deceit, Luſt, and Vanity, Corruption and Hypocriſie: Did not thy Teacher teach thee, that a Believer hath no guilt upon him, but that all his Sins are pardoned from the day he became a Believer? This Doctrine will not hold in a Storm, tho' it will do in fair Weather; when Men are ſwimming in their Pleaſures, it will ſerve them, but when they come to deal with their Maker, no Faith will ſerve them, but that which *purifies the Heart*, and that which

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makes a change *from the Earthly Image to the Heavenly.*

It were better for you and I, and every one of us, to take theſe things into conſideration while we have Health and Strength, and while ſome Sand (as I may ſo ſpeak) is in our Glaſſes, to conſider what is my Faith? What is the Object of it? Have I a Dependency upon my Duties, and Alms, and good Deeds? They will fail me. But if my Dependency be upon Chriſt as a Saviour, and a Sanctifier, and my Sanctification is carried on gradually, *He that hath begun a good work in me will perfect it:* And if the reaſon of my going to Meetings, and going into my Cloſet, and bowing my ſelf before the Lord, is to keep cloſe to him that carries on the Work of Sanctification, *He will work all my Work in me and for me*; I cannot expect to live in the World, but I ſhall meet with Temptations; the Devil will tempt me, but my Saviour will be nigh me, as nigh to me as the Devil can be, if I will keep cloſe to him, he will keep cloſe to me, *My Father*, ſaith Chriſt, *is greater than I, and none is able to pluck you out of your Father's hands.* I muſt expect to be tempted, *For the Adverſary the Devil goes about like a Roaring Lion, ſeeking whom he may devour.* Alas! ſaith one, though I have made ſome progreſs in the work of Sanctification, yet for all that, he may one day betray me: Am I grown ſtrong enough to reſiſt his Temptations? And wiſe enough to foreſee all his

Gins

Gins and Traps, which he lays to enſnare me But I know who can ſee them, and defea them; I have my Faith fixed upon one tha can bind the ſtrong Man, and caſt him out the Life that I now live, is not in my ow Parts, and by my own Underſtanding an Senſe: *But the Life that I now live, in th Fleſh, I live by the Faith of the Son of God* This is that Faith that gives me Victory; th Apoſtle had a Battle for it, *I have fought th good fight, and henceforth is laid up for me Crown of Righteouſneſs, and not for me only, bu for all them that love the appearing of our Lor Jeſus Chriſt*, and that come to have familia- rity with Chriſt, with his Spirit and Truth i their Hearts, with his Grace and Word: though theſe are ſeveral Expreſſions, they al ſignifie one Immortal Seed of Life, by whic Men are united to God; it is a Leaven there to leaven them into the Divine Nature.

Whenever ſuch a one is tempted, he reſiſts not the Tempter in his own Power, but he waits to feel the ariſings of that Life, and Power and Vertue that was in Chriſt Jeſus, and is in him ſtill; he waits for that Power, that in the Name of Chriſt we may ſay, *Get thee behind me Satan:* Being fortified by Chriſt's Name, and armed with his Power, what is it that a Chriſtian cannot do? What Valiant, Noble and wonderful Things have they done, that have been ſhielded with this Faith? See the Eleventh Chapter of the Epiſtle to the *Hebrews*: All the Repetitions of

that

hat Chapter, from one end to the other, in
l of them the Apoſtle aſcribes all the Vali-
ntneſs and Couragionſneſs of thoſe noble
&s, to the Power of Faith; they looked to
eſus, before ever the *Virgin Mary* brought
im forth of her Body. The Prophets did
arneſtly ſeek to know thoſe things, which
he Spirit of Chriſt that was in them did ſig-
ifie, that there was to be a Prophet be-
ore ever the *Virgin Mary* was Born: So that
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n High Prieſt, and he was placed at the Al-
ar and they had Offerings burnt upon it,
et they had an Eye unto Chriſt, they had
n undervaluing of all that their Sacrifices
ould do for them. *If thou wouldeſt have had*
urnt Offerings, ſaith David, *I would have gi-*
en them, I would not have with-held them from
hine Altar; thou ſhouldeſt have had enough of
hem. He was bold to ſay, in reſpect of Ac-
eptance and Reconciliation, *Burnt Offerings*
nd Sacrifices thou wouldeſt not; a Body haſt
hou prepared me, for it is written in the Vo-
ume of the Book, I come to do thy Will O God:
He had an eye unto Jeſus that was to come,
pon whom Help was laid: There was a Re-
eemer, that ſhould come from *Sion*, and a
aw-giver from *Jeruſalem*. They had an
ye beyond Sacrifiees, unto Chriſt: In all
Ages the People of God, they have had the
Anſwer of their Souls, which is Reconcilia-
ion, and the Favour of God; they that had

this

this Anſwer, never had it but by Chriſt: No Man can be accepted with God, can never have the deſire of his Soul anſwered in Peace and Reconciliation with God, 'till his Faith be placed on Chriſt Jeſus: Neither can any Man have Faith in Chriſt at a Diſtance, and thereby be reconciled unto God, but muſt know his Spirit: I muſt have an experimental Knowledge of his Power and Wiſdom, and this I cannot have without his Spirit: Let me believe never ſo Orthodoxly, except I have the Spirit of Chriſt, it will do me no good, it will be no Advantage to me.

This is the Word, that was in my Heart as a well-wiſher to the Souls of all Men: As God hath done good to my Soul, ſo I cannot but wiſh well to the Souls of others, that as he hath found out a way for my Redemption and Salvation, ſo likewiſe I wiſh the ſame for others that are Bond-men and Bond-women, and under the Power of their Corruption: God's Work hath been to deſtroy the Bondage and the Oppeſſion, and to deſtroy the Tyrant that Reigns over the Souls of People, God having made them for his Glory, and the Devil has ſtollen them away, that they do not that which pleaſeth God: But God's good Pleaſure is, that all *may be Saved, and come to the knowledge of the Truth: And God ſo loved the World, that he gave his only Begotten Son, that whoſoever believeth in him, ſhould not Periſh, but have everlaſting Life.* And he is called, *The Lamb of God, which take*

akes away the Sins of the World. He can ake away Sin; if my Sin do not obſtruct my aith and Confidence in him, he will take it way, and if he takes that away, then he nakes the Tree good. Nothing hinders us rom the Enjoyment of God, but Sin, and if Chriſt will take it away by the Blood of his Croſs, no matter for all the Scorn, Contempt, Hardſhip, Reproach and Perſecution of this World, no matter, for he hath not deceived s, but told us before-hand, if we will be Followers of him, and be led by him, we muſt xpect theſe things, ſuffering Reproaches, Perecutions, Diſdain, Envy. Theſe things come ot uncertainly upon us; the World loves its wn, and cannot love them that are not of it; ut they that are not of the World, may be rought to the Terms of God, and they may ot be any longer in the World. Chriſt rayeth not that his Diſciples may be taken ut of the World, but kept from the Evil; e prepared for them that did not believe: So hat Chriſt is a Mediator for all Men, and a ropitiation for all Men, and he is working y his Spirit for the Redemption of all Men, *hat to as many as believe in him, to them he ives Power to become the Sons of God.*

The Sum of all is this, That we have an Opportunity put into our hands, we cannot eny it; you muſt all upon ſearch, confeſs, hat the Grace of God doth often work in our Hearts againſt any Corruption, againſt ny Evil: Let not this Price be put into your

Hands

Hands in vain, as into the Hands of Fools: I
I knew that this and that was a Sin, I would
leave it, let us be of that mind, and we ſhall
ſoon know it; and then ſay, If I knew ſuch
a thing to be a Sin, if I could get a thouſand
Pounds by it, I would not do it: Why ſhould'ſt
thou love Sin for Profit or Pleaſure? I am
ſure it is an ill Bargain when it is done:
Whatſoever I am convinced of is a Sin, I
will not do it.

Reſolve upon this, and then the Grace of
God will be at work, we ſhall ſoon ſee that
we muſt leave off ſinning: There is ſuch a
thing I muſt leave, God hath ſet up a Judg-
ment in my Mind againſt it; though it bring
Profit and Pleaſure, away it muſt go. Here
is a ſtep, a following ſtep, to follow Chriſt.
He that will deny himſelf, will follow Chriſt.
My Redeemer ſhews me this to be an Evil, I
will not do it, but follow him, and imitate
him. Here the Soul is led ſtep by ſtep, even
by Chriſt, the Captain of our Salvation,
'till it is gradually cleanſed from Sin, and re-
conciled unto God; and this can be done by
no other means, for Prayer and Alms will not
do it, all that can be done by us will not
do it; none can do it but Chriſt alone, that
God hath laid Help upon, that you may all
wait for the Divine Operation of his Grace in
your Hearts; that is it which we Labour and
Travel for, as knowing that God hath wrought
wonderfully by it for the Redemption of all
thoſe that love him more than they love their
Pleaſures

Pleasures, more than they love their Sins; it must be concluded, that following of him, and leaving Father and Mother, Husband and Wife, Children, Brethren and Sisters, all these things as they stand in competition with him, and the Obedience of his Spirit, all these must be looked upon as nothing to him: Then above all things I must not displease him; *He can speake Peace, and none can take it away; and if he take it away, none can give it.* If we follow Christ, when this is done, then all is done according to the Will of God; then the Blessings descends upon the whole Creation; then every Man will speak Truth to his Neighbour, and every Man will govern his Family with discretion; so God is Glorified, and his Name comes to be Exalted, who is worthy to be Beloved, Adored, and Exalted above all Blessings and Praises. To him be Glory, who is God over all, Blessed for ever, and ever. *Amen.*

His Prayer after Sermon.

MOST Glorious God of Life and Power, and of Everlasting Kindness; a God of Long-Suffering and Patience, else we had not been here at this Day: Lord we are Monuments of thy Mercy; thou hast spared us long, and hast called unto us in a day when we turned away our ear from thee; thou hast stretched forth thy hand all the day long, and thou hast gathered a little Remnant of the lost

Sheep of the Houſe of *Iſrael* to partake of thy Paſtures of Life; and now all our Souls have been greatly refreſhed and comforted, ſince we came to underſtand and comprehend with the reſt of thy Saints, the height, and length, and breadth, and depth of thy Love, which in the Son of thy Love, thou haſt revealed to us: And bleſſed Father of Life, our Souls do breathe and cry unto thee, on the Behalf of Strangers, which are Aliens from the Commonwealth of *Iſrael*, that are yet breathing and enquiring after thee, *Asking the way to* Sion; O Lord, remember them and hear their Cry, and let their ſighing and complaining enter into thine Ears, that all they, in whom thou haſt begun to kindle Holy Deſires after thee, may have them grow into a Flame to burn up all their Enmity to thee, that ſo they may be purified by thy Judgments, and receive of thy Heavenly Grace. This is the way which thou haſt uſed with thy Children thou haſt commanded them to Worſhip thee in thy Dwelling-place; thou haſt taken them into thy Houſe, and fed them with the fineſt Wheat, refreſhed them with thy Loving Kindneſs, and filled them with thy Holy Spirit: Deareſt God of Love, this is the Deſign and Purpoſe of our Meeting together that we may enjoy the Preſence, and feel the Operation of thy Word, and have Communion with thee, and thy Son Jeſus Chriſt through thy Holy Spirit; the way into Reſt and Life is with thee, thou canſt open, and no

none can ſhut; Lord, open the Hearts of this People, to receive of thy Goodneſs, and receive of thy Bleſſings, that ſo every one may be ſenſible, that thou art at the leaſt knocking at the door of their Hearts, that thou mighteſt have an Entrance, and bow the Hearts and Wills of all, to receive what thou giveſt and haſt to offer, to receive the Word of Life, by which thou art quick'ning them, and kindling Holy Deſires after thy ſelf, that every one may receive the Truth in the love of it: That ſo bleſſed God of Life, thy glorious Work of Redemption may be carried on, and we may all feel it carried on upon our Souls: Hear thy poor People that are crying unto thee, the God of Gods in *Zion*, that are ſenſible of their Weakneſs and Feebleneſs, and how unable they are to overcome the Enemies of their Souls: Ariſe in thy Power, O Lord, and theſe Enemies ſhall be ſcattered; let the Souls of thy People be raiſed from the Duſt, and delivered from their Sin, that they may rejoyce and praiſe thy Name for their Deliverance. Righteous God of Life, our Eyes are unto thee, to ſet forth thy Glory, for thou haſt made bare thine Arm for the Salvation of the poor and needy Souls, and thou haſt been ſtretching forth the Cords of thy Love to gather them that were ſcattered; and haſt been bringing home to thee thoſe that were hurried away in a dark and cloudy Day: Thou haſt made us ſenſible of thy Operations, and haſt conſtrained thy Servants to labour in the Word and

Doctrine, for the gathering of ſuch home, that ſo they and we may enter into thy Holy Covenant, and may ſound forth thy praiſes to the Ages and Generations to come: That ſo Holy God of Life and Love, thou that haſt ſaved us with a marvelous Salvation, mayeſt receive for all thy Mercies, and Bleſſings to thy Children, Praiſes, Glory, Honour, and Thankſgiving, for thou alone art worthy, who art God over all, bleſſed for ever, *Amen.*

SERMON II.

Heart Preparation for Receiving the Goſpel.

Preach'd at *Devonſhire-Houſe*, Feb. 12. 1687.

IT is in my Heart at this time to deſire that every one's Heart were prepared to be made Partakers of the Bleſſings of the Goſpel; for there is a certain Preparation that every one muſt witneſs in themſelves, ere they are capable of receiving Divine Bleſſings; for in all Ages of the World, the Bleſſings of the Lord have been manifold, and his Arm hath been always

always ſtretched out in all Ages to the Sons and Daughters of Men, that are ſenſible of the Love he hath unto them, and where theſe tenders of the Love of God hath met with prepared Hearts, they have received it to their Eternal Well-fare: But this hath been the Lamentation that hath been taken up upon the greateſt part of Mankind, that they have not been prepared to receive the Love of God, their Hearts and Minds have been ſo filled with the Love of viſible Things, and carnal Objects, that they have not been truly ſenſible of the Riches of the Grace, Mercy and Love of God unto them.

Now it was ſaid of old by the Prophet, *That the Preparation of the Heart is of the Lord*, and there is ſomething that belongs to us on our part, that we may attain this Preparation, that we may be brought into this Spiritual frame of Mind; and that is, by returning to the Lord, for People to think upon his Name, and have regard to his Appearance; And although this is not the Work of Nature, for by Nature the Minds of People are abroad, and they are crying out as the Pſalmiſt ſpeaks, *Who will ſhew us any good?* Yet to help that Defect, the Lord hath been pleaſed to ſend forth his Grace and his Truth, and to call unto the Sons and Daughters of Men, that they might ſeek after him, that they might *Seek the Lord while he is to be found*; and they that hearken to his Voice, they will readily confeſs, that there is nothing doth ſo well ſatisfie

an immortal Soul, as to be gathered into fellowſhip with its Maker: And that one time or other it is the deſire of all Men and Women, that they might attain Peace with the Lord; and they know there is no Peace to the Wicked; they know Wickedneſs will remain until it is aboliſhed and deſtroyed; and they know it is not in their Power to deſtroy it, and therefore of neceſſity there muſt be a waiting upon the Lord, who is *Almighty*, that he may reveal his Power in our Weakneſs.

And they that are thus prepared in their Minds, meet religiouſly together, with expectation from God, that he according to his Promiſe will appear, and will reveal his Arm, and do in them, and for them, that which they cannot do for themſelves; this is a fit Occaſion for People to meet together, and to have their Expectation from God, and ſay, Lord, thou knoweſt my Weakneſs, and thou knoweſt the Enemies I have to deal withal; thou knoweſt I am not able to overcome them; therefore we are now met together in the Preſence of the Lord, to wait to receive at his Hands, that Power, that Life, that Vertue, by which we may be made more than Conquerors. Such a Religious Meeting thus gathered together, hath a Promiſe, *I will be in the midſt of them*, ſaith the Lord; and therefore having a Promiſe, we may reaſonably expect that we ſhall be made Partakers of the living Vertue and Power, by which we may do that, which of our ſelves we cannot do. And

And Friends, it is my Soul's deſire that you were all thus qualified, that every one had an Evidence in himſelf of this right preparedneſs, for where the Eye is abroad upon any viſible thing, that it ſeeks Satisfaction in any thing below the Lord himſelf, it will wear away and wax old: All thoſe Objects that People fix their Mind upon, they will wax old; but they whoſe deſires, and the breathings of whoſe Souls are, that they may grow into Acquaintance with their Maker, this will never wax old. When Peoples Minds are fixed, as the People of the Lord of old were, when they made a Compariſon between the ſtate of their Minds, and the Minds of others, and ſignified it in theſe Words, *They are ſaying; they are crying* (that is, they that are of the World) *Who will ſhew us any good?* But we for our parts, our Cry is, *Lord lift up the Light of thy Countenance upon us, and we will be more glad of that, than they can be with all the Encreaſe of Corn and Wine and Oyl.*

Now they that feel in themſelves that the reaſon of their meeting together is to enjoy the Light of God's Countenance, and to partake of the Bleſſings of God, they have their Expectation from God, their Minds are retired into God, knowing right well, that if the Tongues of Men and Angels are moved to declare the Heavenly and Divine Myſteries of the Kingdom of God, they cannot be edified or benefited by them without the Divine Help and Aſſiſtance of God's Spirit, for there is a

Seal upon them, and none can open that *Seal*, but the *Lyon* of the Tribe of *Judah*, he only is found worthy to unſeal the Myſtery, and unſeal the Divine Bleſſings that are with the Lord: So that People muſt come to that retiredneſs of Spirit, to that Reſignation of Soul, to be a little Child waiting upon the Lord, crying out unto the Lord, that he will prepare them; *That he will make them Hungry, and then feed them; that he will raiſe a Thirſt in them, and then ſatisfie them with thoſe Divine Springs of Life, which through the Lord Jeſus Chriſt are opened to every one that Believeth.* So far as your Minds are ſtayed and ſettled in waiting for the Lord, ſo far you will feel in your ſelves an Openneſs and Readineſs, that if the Lord ſpeaks you are ready to hear him, ready to ſubmit to his Word, ready to obey him, there will be ſuch an Openneſs in the Mind, not to the Words of any Man, but unto the Word of God, to receive that; for where the Words of Men are received, though never ſo excellent, they convert not the Soul, *But the Word of the Lord is pure converting the Soul.* And this Word is that which is able to quicken thoſe that are dead in Sins and Treſpaſſes, and bring them to be made Partakers of Life. For it is not an Increaſe of Knowledge that will do the turn, but it is the Increaſe of Life and Vertue, the Increaſe of Godlineſs, and ſubmitting our Wills unto him that made us: It is this that will do our turn, this will bring Peace to the Soul, and bring us into the

Favour

Favour of God, through our Lord Jesus Christ. Now that you may all feel that which prepares the Heart for this Resignation, and Quietness, and Subjection, you must wait upon the Lord, that you may be made Partakers of the Blessings of his Everlasting Gospel, and of his Divine Presence: This is that which is most profitable, most advantagious: And then the Lord will *Open to you the Windows of Heaven, and rain down these Blessings upon you*, whereby you will be comforted and refreshed, far beyond all the Works that we can do, for it is an *inward Work* that must be done upon the Soul, to convert People that have been alienated and estranged from God, and bring them to a reconciled State, through the Lord Jesus Christ, whereby they may partake of the Divine Vertues, which Sanctifies and Justifies the Soul in the sight of God.

His Prayer after Sermon.

MOST Glorious and Powerful Father, thy Arm of Power is made bare in this our day, to bring Salvation to the Poor; O Lord, thou hast lifted up the Light of thy Countenance upon a People that have waited for thy Glory and thy Salvation, a little Remnant whom the good of this World could not satisfie; but O Lord, in an acceptable time thou hast brought thy Salvation near, and the Light and Brightness of the Everlasting Gospel thou

haſt commanded to ſhine into the Hearts and Souls of the Mourners, and bowed down Ones, who are ſeeking the living God, not among the outward Forms and Ways of Men. But, O Bleſſed Father of Life, thou haſt now brought us to the Day of thy Power, and bowed our Wills, and made us a willing People therein to ſerve thee, and to do thy Will on Earth, as it is done on Heaven; and for that end, O Lord, thou haſt put it into the Heart of thy People to wait upon thee, in whom all our freſh Springs are, that from thee we may receive the renewing of Power from day to day; in all the hours of our Temptations and Tryals, our Eyes O Lord, have been to thee, and to thy Power; and we acknowledge to the Glory of thy Power and Goodneſs, that thou haſt been a God nigh at hand, when we have been ſeeking thee, and truſting in thee, ſo that we are a People ſenſible of thy Power and Preſence with us; for that Eye which thou keepeſt open to thy Children, it brings thy Glory to our view, and ſhews it breaking forth over the Nations, and we have great Joy and Satisfaction in beholding the Progreſs of thy mighty Power in our Day, how thou haſt broken down and confounded and art ſtill breaking down and confounding all the dark Imaginations and Devices of the Sons and Daughters of Men, that have conſpired to hinder the breaking forth of the Glory of thy Son Chriſt Jeſus. O Powerful God of Life, ariſe more and more in the gre-

neſs of thy Power and Love, and make known thy Counſel, and thy Will among the Inhabitants of the Earth, and bow their Minds, O Lord, and their Wills, that none may dare to withſtand thy Appearance, leſt they be found Fighters againſt God, and Deſtroyers of themſelves. O Powerful Father, for this end make bare thine Arm unto the Rulers and Governours of theſe Nations, that they may know thy Counſels, and bow to thy Heavenly Will, and may promote thy Law of Righteouſneſs in their own Hearts, and the Hearts of others, that by thy Power, a bleſſed Reformation may be wrought, and Iniquity have a ſtop put to it, that it may not run down in a mighty Stream, as it hath done in time paſt, but that Truth and Righteouſneſs and ſound Judgment may be known in the Earth; that they that hunger and thirſt after Righteouſneſs, may have their Souls deſires ſatisfied, and ſo Praiſe and Thankſgivings ſhall ariſe from their Souls to thee. O Powerful Father of Life, preſerve and keep thy Children whom thou haſt gathered, and purged, and purified, and to whom thou haſt made known the Way of Life, and made them a willing People in the Day of thy Power, to do thy Will, and to wait for the coming of that Kingdom that thou haſt promiſed to eſtabliſh under Chriſt Jeſus, the King of Kings and Lord of Lords, and that it may grow, and increaſe, and ſpread abroad upon the Earth, and let every one deſire to be the Subject thereof:

Powerful

Powerful Father of Life, the Arm of thy Power and inviſible Strength hath been Revealed, that nothing hath been able to reſiſt or ſtand againſt and prevail, by which thou art planting *Sion* and building *Jeruſalem*, and eſtabliſhing it; by the ſame Power let thy Work be carried on, and let many be brought in to be ſubject to Chriſt, for the good of their Immortal Souls: As thou haſt multiplied thy Bleſſings upon us, ſo from day to day thou haſt made us ſenſible of thy Love unto us, owning us to be thy Children and peculiar People, by thy Preſence in the midſt of us, whenever we meet in thy Name to wait upon thee, that ſo, Living Father, all thine both here and every where may be incouraged to attend upon thee, and to be faithful to thy Power; that waiting for the opening of thy Counſels and the enlightning their Underſtandings they may be able to comprehend with all Saints, the height, and depth, and length, and breadth of thy Love in Chriſt Jeſus, that in the ſenſe of the Freeneſs and Greatneſs thereof, all thy Children here and every where, that in an everlaſting Covenant of Grace thou haſt gathered to thy ſelf, may have Communion with Thee and thy Son and Spirit, and may return Thee the Honour, Glory, aud Praiſe of all thy Love, and Mercy, and Grace, for thou alone art worthy, who art God over all, Bleſſed for ever and ever. *Amen.*

SERMO

SERMON III.

The First and Great Commandment.

Preach'd at Devonshire-House, May 27, 1688.

WHEN God gave forth his *Law* on *Mount-Sinai*, which *Israel* was to hear and to obey; The first and great Commandment was, *Thou shalt have no other Gods before me*; here is the Sum and Substance of all true *Religion* that ever was upon the Earth to this day, all the Commandments, all the Precepts, Prophecies, and all the Dealings of God with his People from that day to this, have been all contained in this short Precept, *Thou shalt have no other Gods but me.* And as long as *Israel* stood in Obedience to this Command, their Blessings were multiplied upon them, their good things were increased from day to day; the Lord was with them as long as they were willing to be his People; he appeared as their *God*, and as their Defender wrought their Deliverances, *fought all their Battels* for them, gave

gave them Dominion and Strength, Courage and Wisdom; Ministred out of his *Treasury* all good things unto them; for the great Care of God Almighty was with all his People, he had regard to them, and visited them at all times, to keep them from Idolatry; I *am*, saith he, *a Jealous God*, take notice of me to be so; I am Jealous of my Name; if thou wilt be mine, *thou shalt have no other Gods but me.*

And all the Precepts about Offerings and Sacrifices, and making Attonement for Sinners, and the divers Services and Worship, the various Offices in the Temple and *Sanctuary*, they were all outward Means appointed of God to keep this outward Church in an inward Conformity to the Command of God. This Command was written in Tables of Stone, and these Tables were laid up in the *Ark of God*, and all this pertained to the *First Covenant*, and Typed and Figured out the Dispensation of the *New and Everlasting Covenant* that God would make with his People, not like unto the Old: How not like it? Not like it in the outward Shadows, the Types and Shadows of things, but he would bring forth the Substance of all those *Shadows* and *Types*, and would alter the Form and outward Appearance of things; *For as God is Unchangeable*, so is his *Law* Unchangeable.

Moses saith, The first and great Commandment is, *Thou shalt have no other Gods but me.* This was put into the Stone Tables. Christ Jesus saith, The first and great Commandment

is,

Thou ſhalt love the Lord thy God with all thy Soul, and with all thy Mind, Matt. 22. 27. This is put into the *Tables of the Heart*. So here is a difference between the firſt Commandment by *Moſes*, and the firſt Commandment by *Chriſt*, they both acknowledge the firſt and great Command to be the ſubjecting of the Creature to him that made him, as his God, that he may only ſerve him, and that he may love him with his whole Heart; The *Jew* could prove this by his *Stone Tables*, and *Chriſt* proves this by the Fleſhly Tables of the Heart, for there he is bound to love the Lord with his whole Heart, and to ſerve him only, *Him only ſhalt thou ſerve*.

Now here the Jews Law is brought over to the Chriſtians in the greateſt Point of Religion that ever was Preached, ſhuts out all Idolatry, all Superſtition, all variety of Religions, all is ſhut out by this Commandment, and the Chriſtian that hath the Law written in his Heart, according to the New Covenant, he can go as readily to it and read it, as ever the Jew could go to his *Stone Table*, and read the Law there; you cannot deny that if there be a thing written and ingraven in my Heart, I can go as readily to it as I can go to any Book or Table, tho' I have the keeping of it: But the Jews had not the keeping of it, for generally it was laid up in the *Ark of God*.

Now Friends, that which lies upon my mind to ſpeak to you at this time, and that out of the great Love that I have to all your precious

and

and immortal Souls, as God hath had *Love to mine*, is, That you would all consider and weigh in the fear of the Lord, whose Presence is among us, which of you, and how many of you are come to the Obedience of this Commandment? I do not doubt but the most of you can say them *all*, but a happy People are you if you can do *one*; I dare pronounce that Soul a blessed Soul, that can perform this one Commandment, that can or dare stand before his *Maker and say, O Lord I love thee with all my Heart, with all my Soul, and with all my Might*, my Love is withdrawn from all other things in comparison of thee, there is nothing in this whole World hath a place in my Mind but as it is in Subjection to the Love of thee.

Here is the first and great Commandment, the unchangeable Law, the *Law* that was *good* in *Moses*'s Days, and good in *Christ*'s Days, and it holds good in our Days, and indeed it is such a definitive Law, that the Breakers of it can neither be good *Jews*, nor good *Christians*; there is an absolute necessity lies upon us, of abstracting and drawing away our Minds and Souls from all other Gods, from all Images and other Dependencies and Trusts that People are naturally liable to trust to, and to have their whole Confidence set upon the Lord; but alas, with Grief of Heart I speak it, there are but very few that as yet have known the right giving forth of the *Law*, and there are fewer that are subject to it. This Law was not given forth at first without Thunder and

Lightning,

ightning and a terrible Noiſe, and the Mouh-
in ſmoaking (he that hath an Ear to hear, let
m hear) in ſo much as *Moſes* himſelf ſaid, he
ared greatly, and he quaked exceedingly,
ecauſe of the Thunder of the Almighty, and
e Mountain that ſmoaked and burned with
re, ſo that *Iſrael* could not draw nigh.

Now I ſay, there are but a few that have
me to the Knowledge of the giving forth of
is Law, that have certainly known thoſe
hunders, and that terrible Work that the
ord of the whole Earth makes, when he
mes to ſet up his Law; for a great many
at have come nigh to it, and might have heard
d received the Words of the Law of God,
ey have gone backward, they have done like
nto the *Jews* of old, though they had ſuffered
uch, and gone through much, and had ſeen
e Wonders of the Lord, how he had led them
d delivered them, yet when it came to this,
at they muſt hear the Voice of God, they
id we cannot bear it; we cannot indure
: We have deviſed for our ſelves an eaſier
ay, for the Voice of Thunder and dreadful
oiſes put them into Terror and Quaking, and
rembling, and great Dread came upon them;
t we have found an eaſier way, ſay they, what
that? *Go thou*, ſaid they to *Moſes*, *and hear*
u what the Lord ſaith, and come thou and tell
, thou ſhalt be a Mediator between us; let
od ſpeak unto thee, and do thou ſpeak the
me to us, and we will hear thee.

Thus

Thus the *Jews* that were not come beyond the Law of God written in *Tables of Stone*, they would not come to receive it in their Hearts as the *Christian* must; so *Moses* he received the *Law* from the *Mouth of God*, and he was Faithful as a Servant in the House of God, and he ministred forth the Law of God, his Precepts, Statutes and Judgments, and Testimonies, and he made them a Book of Laws for all of them to walk by, from the highest to the lowest, how they should act in Criminal Matters, and to do Justice between Man and Man and what they should do in the Worship of God, and what they should do towards the Priest, whose Lips should preserve Knowledge for them, and so he brought up a Form of Religion, but his Work was according to the Precepts, of God, and he brought them into the Form of National Religion, and Government and National Laws. And so *Moses*, and the Priests ruled over them, and the Priest he offered Sacrifice for them, and made Attonement for them, and *Moses* enquired of the Lord, and asked Council for them, and taught and instructed them; and what became of all this at last? When this was done, the Priest made Attonement for Sin, but he could not pluck away the Guilt of one Sin, *there remained the Conscience of Sin* after he had made his Offering; and *Moses* taught them the Councels of God, and the Commands of God, but he could not bind their Hearts to the Obedience of them for he declared openly against them, that they

re *a Rebellious and Stiff-necked People*, not-
tſtanding they had a Law without them;
leed time would fail me to run through the
nifold Miſcarriages of the Church of the
ws, in reſpect of their Idolatry, in reſpect
their Contempt and Rebellion, both to God
d his Servant *Moſes*, which was to teach and
guide them: I ſay, the time would fail me
mention the manifold Miſcarriages that
ppened among this People, that had a Law
d Religion without them, and a Teacher
thout them.

Now in the fulneſs of time it pleaſed God
ſending his Son Chriſt Jeſus, to raiſe up a
ophet like unto *Moſes*, in reſpect of Faith-
neſs, though higher in reſpect of Dignity;
Moſes was faithful in all his Houſe as a
rvant, but this Man was faithful as a Son in
own Houſe, in the Houſe that he was Heir
that Houſe wherein he was as King, both a
ieſt, a Prophet, and a Ruler in: When the
rd ſignified by the Spirit of Prophecy the
ming of the *Juſt One*, he ſignified to the Peo-
that his Miniſtry ſhould not be as that of
ron, the People ſhould not have their Religi-
without them, and their Laws and Precepts
thout them, and their Prieſts without them,
d their Worſhip and Church without them;
t that they ſhould have it all within them,
ill write my Law in their Hearts, I will put
into their inward Parts, then they ſhall be my
ple, and I will be their God, and they ſhall
forſake me: Your Fathers brake my Old
Covenant,

Covenant, but I will make a New Covena
in the Latter Days, a New Covenant, not li
that your Fathers broke; they brake the La
without them, *But I will write my Law in th*
Hearts; this Prophet that is like to Moſes,
ſhall Teach my People, he ſhall be a Leader
them, and guide them in the way they are to
and ſhall be a Captain for them, to lead them
Salvation, and it ſhall come to paſs, in the D
that I do this, if there be any that will not h
him, he ſhall be cut off from among the Peo
That is, the Judgment that comes upon t
Contemners of the Goſpel, upon them that w
not hear Chriſt Jeſus, they ſhall be cut off fr
the People; from what People? From the Pe
ple of God, they ſhall have no part of the P
viledge that are injoyed through Chriſt, th
ſhall be cut off from the Benefits that othe
reap by their Faith in Chriſt.

So that now we are to expect the Operati
and Working of a Miniſtry that leads a Pe
ple to an inward Religion, a Heart-Religi
where the Heart is fixed intirely upon t
True and Living God, as the Object of th
Dependance and Truſt, and they have no
ther: This is a ſtrange Word to Fleſh a
Blood, what no other Dependance but on t
Inviſible God? Fleſh and Blood and Senſuali
can never come to this, this is a Religion th
hath been hid from Ages, and Generations, a
will be hid to all Ages that ever ſhall be in t
World, where Senſuality prevails: What w
you have me to have my whole Dependa

the Comfort of my Life here, and of the
e that is to come, the other Life, to have
Dependance upon an Inviſible God, that
iſible Power that made me, and Created
World? How is it poſſible for me to ſe-
ſter my ſelf, and draw my ſelf off from all
ble Objects? I muſt truſt to this, and truſt
that; Fleſh and Bood can never attain to
, with all the Wit and Reaſon it hath, it
never ſeparate it ſelf from Idols; they are
le Children; they are Children of another
th, born of another Seed, that keep them-
es from Idols.

riends, Idolatry is a great deal more com-
n, I find, than moſt are aware of. Am I
manded to *Love the Lord with all my Heart, Soul, and Mind, and Might*? What is left
n the whole is taken away? If God hath
whole Heart, what have I to beſtow upon
World? What Love, what Affection,
t Eagerneſs, what Fervency can I beſtow
n the World, or any Object in the World,
n my whole Heart, and Soul, and Mind
ne before, is gone toward the Lord?

his is the firſt and great Commandment,
the Second is like unto it, that is, *Thou love thy Neighbour as thy ſelf*; Here it is
the Law and the Prophets, Faith, Creeds,
er, Religion and Worſhip, all that ever
in the World, all are comprehended in
Thou ſhalt love the Lord thy God with all Heart, Soul and Strength, and thy Neigh-as thy ſelf: So what need is there for us to

be

be disputing about Religion, about this Tenet and the other Tenet; this Text, and the other Text? For my part, I should only desire you to understand this Text, and I should no doubt your going to Heaven: Here is the Sum, here's all at once, here's the Quintessence of all Religion, of all Types, Shadows, Figures, Ceremonies and Priest-hood, and all that ever was or could be Named and Practised in the World, all brought to this, *The Heart giving up to God*, our Love set upon him.

What is this sufficient, will some say? This will make you a good Moral Man; but what is this to the Christian Religion? You may be led into Error, and become an Heretick for all this.

How can this be, that I should not be of sound Faith, but led into Error and Heresie for all this? When People let in Error, and Heresie, and Unsoundness of Faith; where do they let it in? Do they not let in the Principles of Error and Heresie into their Heart? I believe this, and that, and the other Error it comes into the Heart, and hath a seat in the Heart; but how can we let it into the Heart *When the Heart is given up to God?* Cannot I keep out Error and Heresie, if I give up my Heart and Soul to him? Cannot I trust him with all?

This kind of Talk of Error and Heresie hath come among Men that have had the keeping of their own Souls; they have taken their own Souls into their own hands, and have order'd

eir Religion themſelves, or have gotten ſome dy to order it for them, and a great many them have met together to make Creeds, d Catechiſms, and Confeſſions, and Ortho- x Doctrines, that might certainly be pro- ſed and ſubſcribed. So afterwards ſome ve come and found fault with them; then ey muſt have a Council to try them, then eſe go off and are laid aſide, and others e given in the room of them, ſo that theſe n have ſet up for themſelves: Theſe would t be under the Government and Preſcription God, as Children under the Government of Father, but they will ſet up Religions them- ves, and ſay to the reſt of the World, If you n any thing contrary to our Principles, u are an Heretick, and being a Heretick u are to be rooted out and cut off. Do not u read in the Scripture, that *whoever hears the Prophet that was to come into the World ll be cut off?* What will not you hear Chriſt ak in the Church? Will not you hear Chriſt ak? The Church cannot ſpeak without a ad; if you will not hear the Church, you ll be cut off. Then they have fallen to nging, and Burning, and Killing, and De- oying People, and Nations not a few: And s comes from their making Faiths, and eeds, and ordering Religion themſelves; all ir Barbarous and Inhuman Cruelties, Mar- ing and Dungeoning People, comes from ir making Faiths themſelves, and of all ngs nothing is more deſperately wicked,

and

and they did not know it. *The Heart is deceitful above all things, and desperately wicked, who can know it?* Men know not how Proud and Arrogant they themselves are, and yet they wou'd be ordering the Hearts, and Minds and Consciences of others; and out of this hath sprung all Superstition and Idolatry, because Men would not give up their Hearts to God. *Thou shalt have no other Gods but me.* This Commandment is great in its self, strict in the Terms, *Thou shalt love the Lord thy God with all thy Heart, and thy Neighbour as thy self.* Their Neighbours could not see with their Eyes, therefore they would be Hanging, and Burning and Destroying one another.

But Blessed be God who is now bringing forth true Christianity upon its old Basis and Foundation whereon it was plac'd at first, for Christianity hath been justled off from its first Foundation; for instead of loving God with all their Hearts, and loving their Neighbour as themselves, they hated them: Now this is the Day, O Friends, the weight of it is great, this I say is the Day wherein God is bringing Christianity upon its old Foundation.

I would not have you think that I am here judging our Fore-fathers, that are fallen asleep that therefore they are gone to Hell, because they saw not this Day, and lived not to see that Benefit of it that we enjoy; I am far from it: This was the thing that they believed and prayed to God for, they did not see this Day outwardly, but they saw it by Faith: When

as a Child, I remember the People of God, hen they got three or four together, they ould rejoyce in the Hopes of what they Fore- w, they gave Thanks to God for the Bleſſed ays that he would bring forth, though they uld uot tell when; they did ſay, and believe at God would ſcatter the Fogs, and Miſts, d bring forth an Happy Day, wherein his eople ſhould have the Gift of his Spirit; when ey ſaw the Impoſitions and Perſecutions of oſe times, when they that did not conform, d comply, were caſt into Priſons, Dungeons, d Goals: Well, it will not always be thus, ſay ey, there is a Day a coming, wherein the rd will ſet his People free from all the Yoaks Oppreſſion, and from the Oppreſſor.

Indeed my Soul did rejoyce in hearing the ophetical Sayings of thoſe good Men, and I ught I might live to ſee that Day: Bleſſed God that hath Preſerved my Life to this y, and to this Hour to enjoy what they ayed for: They Prayed to God to ſcatter Miſts and Fogs, that they might no longer ud and Darken Men's Minds, and hinder m from enjoying God's Teaching; Bleſſed God, that we are now in the Enjoyment of Prayers of the Faithful, that left the World re we were in it. Now the Day is come they Prayed for, and Enquired after.

low ſtrangely doth the Man Talk, will e ſay, concerning the Chriſtian Religion? Chriſtian Religion is all *England* over; o any Meeting in *London*, except one, and

they will tell you they are Christians; I would to God they were, that is the worst I wish them all: But what should we talk of the Christian Religion without the Christian Life? Except we find that amongst them, what signifies the Name and Profession of it? And the Christian Doctrine is wanting in many Places too. There is many in this City urging this very Command, of Loving God with all their Hearts, and their Neighbours as themselves, as fervently as I can do, or any body else, and yet they will tell you in the next Breath that no Man in *London*, nor in the World can do this, no Man can possibly Love God with all his Heart, never a Man can be found that can perform such an Act, as to Love his Neighbour as his self: Not every Neighbour it may be, but some one choice Associate he may pick out, that he can Love, and bear with his Infirmities and Affronts, and *Love* him as himself; *Love* thy Neighbour, that is every body, that there may be a Good-will for all People throughout the whole Race of Mankind, *Peace on Earth, Good-will towards Men*. This is the Fruit of the Gospel. Christian Words will not make the Christian Religion, there must be a Christian Life; but where shall we find that, or seek it?

I know not, I have nothing to do to Judge any body, but there is one that Judgeth who it is that Liveth the Christian Life, and who doth not? Who is this? What an one is this *The* Head *of the Christian Church*: Why,

e here? Yes, the Head of the Chriſtian Church is here, and he ſpeaks and gives Sentence, if you have an Ear you may hear him, nd if you will turn your Mind inward, for e is an *Inward Miniſter*; every one of you if ou will turn your Minds inward, he will ell you whether you live a Chriſtian Life, nd what a *Life* it is you *Live*: If there be a runkard here, let him ask whether his Life e a Chriſtian Life; will a Man go away Ignorant from this Place and have no Anſwer? there be a Drunkard here, let him ask inardly in his own Boſom, Lord is my Life a hriſtian *Life?* I dare affirm on Gods Behalf will have an Anſwer, No my Life is not Chriſtian *Life*, but a ſhameful Beaſtly Life, Brutiſh one.

Who told you that the *Head* of Chriſtians, hriſt Jeſus, is preſent? Chriſt Jeſus, is he eſent? How came he here? He is Aſcended into Heaven ſuch a Day, ſay they, how me he here? Let him be Aſcended up into aven, yet he is not ſo Aſcended into Hean as not to be here alſo; how ſhould he ful- his Promiſe, if he be Circumſcribed in Hea- or Earth? How ſhould he make good his miſe, if when *Two or Three are met together his Name, he is not in the midſt of them?* re are now many more than Two or Three together in the Name of Chriſt, and that e for Acceptance with God, through the diator, Chriſt Jeſus; if you think that here Two or Three met together in the Name,

of Christ, it follows that Christ is in the midst of them.

I know not what you may enjoy, some may possibly say, I do not find any such Presence of Christ, I hear of the Presence of Christ in the Sacrament, and I have heard talk of the Presence of Christ at a Meeting, but I have been at many a Meeting, and I never found such a Presence of Christ.

Can you Read the Scriptures? Yes, I can Read the Scriptures as well as you, but that cannot give me a sense of it; I do Read the Scriptures and Believe it, but what signifies my Reading the Scriptures concerning the Presence of Christ, if I have not a sense of it? I have been at many a Meeting, but never had the sense of such a Divine Presence as you talk of, nor it many be at the Sacrament neither: What is the Reason thou hast no sense of it? If thou wilt take my Counsel, and turn thy Mind inward, and enquire whether the thing I speak of be true, whether there be such a Voice as I speak of, that will tell thee what thy State is; if thou wilt be true to thyself, thou mayst know the Divine Presence and thou mayest hear Christ speak.

The Soul hath got Eyes, and Ears, as well as the Body. What Eyes doth the Apostle mean when he saith, *The God of this World hath blinded the Eyes of them that believe not, lest the Light of the Glorious Gospel of Christ, who is the Image of God, should shine unto them!* the Soul hath Eyes, and Ears, as well as the

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Body, it can hear, and ſee as the Body; as the Bodily Eye can ſee Viſible things, ſo the Eye of the Soul can ſee things that are Inviſible, and Heavenly; you can hear my Voice outwardly, and you may hear the Voice of Chriſt inwardly: I have known ſome that have been ſo affraid to hear Ill of themſelves, that they would not enquire; ſome have been ſo guilty in their own Conſciences, that they have been affraid of hearing Ill, that they would not enquire about themſelves: So it is inwardly, ſome have been ſo Conſcious that their Life and Converſation is naught, that their Life is a ſinful Life, that they dare not put it to the queſtion: It would certainly have been told them, Thy Life is not a Chriſtian Life, thou muſt mend thy Life, before ever thou comeſt to have Peace with God: If this ſhould be thy Portion and mine, that upon ſearch we ſhould find our Condition bad, what harm is it.

I would put one Queſtion to thee, be ſerious in conſidering of it: We are all Children of Wrath by Nature, none of us differ about that, and that *Unleſs we be born again, we cannot enter into the Kingdom of God:* The Queſtion is, whether I am one of thoſe or no? Suppoſe upon Enquiry it be diſcovered to me that I am not, that is bad enough; this is hard, but not ſo hard as it is true; this is the thing which I would have you conſider: Am not I in a better Caſe to know that I am in a Natural State, than to go on and periſh to

Eternity? As long as there is Life, there is Hope; as long as a Man is upon the Earth, and taking Care for his Soul, and enquiring about the State of his Immortal Soul, if his Soul is not in a good Condition, is it not better for him to know it, and to seek for a Cure? For there is no greater Infirmity, and Infelicity can be upon Man, than to have some occult and hidden Disease, that he cannot be made sensible of; for this wastes and spoils him, and he cannot be perswaded to look out for a Remedy: So it is inwardly, if a Man be ignorant of his Condition, and go on to his Dying-day, and Hour, and does not seek after Remedy, this Man perisheth without all peradventure. When you are in this Enquiry, be content to be controlled, be willing to have the Truth spoken, tho it be against your selves I might instance in divers things that I have spoken of: If a Man be satisfied that his Life is not a Christian Life; I say, if the Swearer or Lyar, if the proud Person, or the Effeminate, as soon as they come to be satisfied that their Life is not a Christian Life that they now live, what can this Man expect? What Counsel should we give him, and what Counsel, should he take? I will go on in the Way that I am in: What, after thou knowest thy Life is not a Christian Life? God forbid! Wilt thou go on and perpetrate Sin upon Sin, and heap up Wrath against the Day of Wrath? I am a Sinner, my Life is Unchristian, I make account to live in Sin, and die in Sin; is this good

ood Policy? Conſider another Text which ur Lord ſpake, *If ye die in your Sins, whither go, ye cannot come.*

O Friends, lay theſe things to your Hearts, hat have I to do but to tell you that the ove I have in my Soul for you all, makes me eſire in my Heart that you might be Saved? *his is the Will of God, that you might all be ſa-ed, and come to the knowledge of the Truth: leſſed are they that know the Truth, the ruth as it is in Jeſus:* Truth in the inward arts, hath a ſpeaking Voice; and if thou earken to it, it will tell thee that thy State Naught: Canſt thou believe the Truth hen he tells thee ſo, that thy State is Naught, nd that thou art like to go to Eternal De-ruction, unleſs there be Repentance and Re-eneration to prevent it? Canſt thou believe his Doctrine, when it ſounds in thy own eart? If thou can'ſt not believe it, Unbelief ill be thy Ruine: *The Spirit of Truth is me to convince the World of Sin, becauſe they lieve not in Chriſt;* he tells them their Con-ition, and they will not believe him: The pirit of Chriſt convinceth Men of Sin, and ey believe him not; The Spirit of Truth nvinceth thee of thy Sin, but thou believeſt m not: Thou loveſt thy Pleaſure and thy rofit, and thine Honour, then thou loveſt ot God with all thine Heart, and then thou t not a Chriſtian, but out of Covenant with od. Art thou ſenſible that thy Condition is d, were it not beſt to get it mended? After

we are convinced of our own Sinful State, Is it not our best Course to seek to have it mended? Who shall mend it? Saith one, I have done all I can to mend my Life, and I cannot mend it.

I have concluded so in my younger Years, I have Fasted, and Prayed, and spent time in Hearing, Reading, and Meditation, and did all in my own Power, and all to mend my State, but I could not mend it, and as I grew up in Years, Sin and Corruption more prevailed, and there was no help, and I came so far as to believe there was no help, and that if God did not help me, I was undone to all Eternity: I many times wish'd that I had never been born; I went to Ministers and Meetings, and to all sorts of separate People, and to all manner of Ordinances, and to all manner of Means, to mend this bad Heart of Mine, to see if I could get a Power that would give me Victory over my Corruptions, but my Arm was never so long as to reach thereunto, it was far out of my Power and Reach.

Many have sought to get this Power of Reforming their Hearts and Lives, to attain it by their own hands, by their own endeavours, but they could never do it, they could never better their Condition, nor bring forth Fruit worthy of Amendment of Life; I wish that every one was come to that pass, that they knew not which way to turn them, that they were come at last to their Wits end; that will come to it sooner or later, the sooner

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better. I have done all I can, I can do no more, I am at my Wits end, and I know not what to think, concerning my Eternal State, I know not what to judge of it, I ſtrive againſt my Luſts and Corruptions, but for all that they prevail upon me, Temptations come before me, but I cannot conquer them. O I am glad when People are come to that paſs, that they know not what to do, but deſpair of their own Arms, of their own Strength, and their own Wit, and deſpair of all other help in the World, I am glad of that.

But I am not preaching up Deſpair of God's Grace and Mercy; but let me tell you, when Men deſpair of their own Doings, and of all outward Means, and Helps, then they are fit Objects for the Mercy of God, and not 'till then; *When the Lord looked, and ſaw that there was none to Save, and Deliver, then his own Arm brought Salvation.* God will not ſave till then, God will not reveal his Power 'till Men have done with their own Power; they will never truſt God, while they think they can do ſomething for themſelves. All the Forms of Religion of the ſeveral People of this Nation, will do them little Good without the Power: What is the meaning of that Principle, to have ſuch Maſſes, and Prayers, and Performances? What is the meaning of it? Let us ſearch to the Bottom. They ſay we are Sinners, when we Pray to God for his Bleſſing, and for Salvation by Chriſt, there is this at the bottom, they think theſe Duties and

Performances will be very helpful to their State, helpful towards the knowledge it; to ſpeak plain Engliſh, theſe are their Gods: If I ſpeak of prophane and wicked People, I would ſay their Luſts are their Gods: But when I ſpeak of Righteous People that are meer Formaliſts, then I ſay their Duties, as they call them, are their Gods: When they have done all, they can do nothing for them, and then they have no Gods at all, then they are *Godleſs*; and if God doth not help them, they are undone to all Eternity.

When poor Creatures are caſt out, as it were into the open Field, to the loathing of their Perſons, not ſalted at all, nor ſwadled at all, but lying in the Guilt of their Blood: *When I paſſed by thee, ſaith the Lord, and ſaw thee polluted in thy own Blood, I ſaid unto thee, when thou waſt in thy Blood, yea when thou waſt in thy Blood, I ſaid unto thee, Live. When I paſſed by thee, and looked upon thee, behold, thy time was a time of Love, and I ſpread my Skirt over thee, and covered thy Nakedneſs; yea I ſware unto thee, and entred into Covenant with thee, ſaith the Lord God, and thou becameſt mine.* What was it a time of Love when there was ſuch an Object in my own Eyes, that I thought I was the moſt miſerable Creature in the World, One that could not make a good Prayer, nor diſpute for Religion, nor perform any Duty, a poor Creature caſt out into the open Field, to the loathing of my Perſon, Lo

all that I Gained, My Name was from among the Living, my days were paſſed over in Sorrow, and I ſaid there is nothing but Darkneſs, and Death and Miſery for me; I uſed all Means, and tried all Things, ſaving only a Living Truſt in God, a Truſt in God alone, and that Fleſh and Blood cannot do, Fleſh and Blood cannot know him, therefore Fleſh and Blood cannot truſt in him: Alas, ſaid I, I cannot truſt in the Lord, I cannot caſt my Soul, and all my Concernments, my Fame and Reputation in the World, I cannot caſt all upon the Care of the Almighty, I cannot know him, nor truſt in him, how can I do it, no body can do it: *They that know my Name*, ſaith the Lord, *they will put their truſt in me*; never a truer Word was ſpoken, but how they ſhould know God, and truſt in him, I know not.

When thou comeſt once to this paſs, to be at thy Wits end, and not know which way to turn thee, nor to whom to run for help, or to ask Counſel for thy Souls Well-fare, when thou art come to the end of all, and without hope, then God reveals himſelf by his Son Jeſus Chriſt; Chriſt the Son of God is known by our coming to him, but none can come unto Chriſt, *except the Father which hath ſent him, draw him: When thou haſt done with thy Gods, and thrown away thy Idols to the Batts and Moles*, then thou wilt find the Lord, and thou wilt cry out, O that God would have Mercy upon me, and lift up the Light of his Countenance upon me, I am a

poor

poor miſerable Creature; there are many that make ſuch a whining and complaining, that they take a Pride in their very Complaints, their Hypocriſie is ſo great: I have known ſome that have prided themſelves in wording their Condition, and expreſſing their miſerable Caſe before the Lord; but ſuppoſe thou canſt not ſpeak at all, but feeleſt thy ſelf Miſerable, thou canſt not expreſs thy Condition; at ſuch a time as this God was drawing thy Soul to Chriſt Jeſus, the Mediator of it: I have heard of a Mediator, and that there is *Balm* in *Gilead* for me, that there is a Phyſitian there, that there is one Phyſitian, even Jeſus Chriſt, the Mediator of the New Covenant; thou haſt ſinned againſt him, and grieved him, yet he ſtands with open Arms for thee, ready to receive thee and embrace thee; where ſtands he? He ſtands at the door and knocks: it is a ſmall matter, one would think, to let him in: *Rev.* 3. 20. *Behold, I ſtand at the door and knock, and if any Man hear my Voice and open the door, I will come in to him, and Sup with him, and he with me.* Here is good News for an hungry Soul, if any ſuch be here: Chriſt the Mediator, ſtands at the door and knocks, he will come in and Sup with thee if thou open to him; then we ſhall meet with the Lord's Supper: *This is the Lord, I will wait for him*; he will bring his Bread with him, the Bread of Life, and the Wine of his Kingdom, and the Lord's Supper will be Celebrated without Caviling and Jangling.

Now

Now becauſe we will not pervert the Scripture, I would have you that underſtand books, read what *Commentators* of this and former Ages ſay upon this Text; whether they do not deliver in their Opinions, that this knocking at the Door, is Chriſt calling the Soul by his Grace; and this Door is the Door of the Heart, and Chriſt's calling the Soul by his Grace and Spirit, to let him in by Faith: This is their Judgment and Senſe, and their Senſe is mine; and I believe the Genuin Senſe of this Text, that Chriſt would have People think he is near to them, and would have them open their Hearts, and Receive him by Faith, for to be a Saviour to them.

No; that, ſaith Fleſh and Blood, I cannot bear, I cannot conſent to have him for my Saviour, I will not let him in, for he is like *Micaiah* to *Ahab*, *He never ſpake good concerning me:* For if I have him for my Saviour, I muſt part with my Luſts and Pleaſures; if there be any other Saviour, I will try, and not meddle with him; he will ſpoil all our Mirth and good Society, he will tell me of every Idle Word that I ſhall ſpeak, I muſt give an Account thereof in the Day of Judgment: What do you think that I can like ſuch a Saviour? That I can live with ſuch an one as will call me to an Account for every Word I ſpeak; and that if I ſpeak one Idle Word, Judgment will come upon me? No, I will try one and another, rather than accept of him upon ſuch Terms; I am one that am joyned to ſuch a Church,

Church, and enjoy such and such Ordinances, and such Helps: I am in Covenant with God, and under the Seals of that Covenant; I am Baptized, and do partake of the Lord's Supper, which is another Seal of the Covenant, I hope it will go well with me. I will go something farther: Another saith, He must have a Mediator, I will go to the *Virgin Mary*, and I offer something to her, and pray to her: Saith another, I will go to Saint *James*, and Saint *John*, and other Saints to Intercede with God for me. They must have some Mediator: This is the Twisting and Twining of the Sons and Daughters of Men, to keep out Christ the great Mediator, who came into the World for this purpose, to destroy the Works of the Devil: Alas, I have nothing left but my bare Life and Living in this World; I have nothing left me but some *Little desire I had to please God*, and that he will never Judge and Condemn me for; but my false Dealing, and Buying and Selling with Deceit, He will Judge this, and Condemn me; and my discourse of things without me; all my Carnal Friendship of the World, and my vain Fashions, all this is Corrupt and Defiled, these he came on purpose to destroy, He came to destroy both the Devil and his Works. What can a Man Live in the World and never joyn with the Devil? Never Sin at all? Never do any thing that the Devil would have him to do? There is no Perfection in this World; no living without Sin here; then I am sure there is no

Unit

nity with Christ here; and if there be no nity with Christ, then there is none with od the Father. What will become of thee now? hat will all the Pleaders for that Opinion say ow? There's something stands between God nd me, and I shall never have Peace; and hat is that? It is Sin, I would have my Sin aken away, else I had better never been born: anst thou remove Sin out of thy heart? I ave tryed, but I cannot do it; I have heard f Christ the *Mediator* of the New Covenant, e saith, He came into the World, and that or this purpose he was manifested, that he ight destroy the Works of the Devil. Now in in my Heart is the Devil's Work, I will e if he will destroy that for me, I will trust nd rely upon him, and see if his great Pow- r can destroy it in me.

Here people comes rightly to believe in him hat God hath sent, and trust in him, and he ill take them in, and like a Chyrurgeon he ill rip their Hearts, and let out their Cor- ptions, though there hath been never so uch Rottenness, and he will heal them, and rifie them, and pardon them, though they have en never so wicked, if they come to him; hen thy Sins are set in order before thee, then ou cryest out, *O wretched Man that I am, o shall deliver me from this Body of Death?* Is God that hath thought on me, and waited be Gracious, and hath born my Sins long! w wonderful is his Patience towards me? ll these things working in the Soul, tends to beget

beget a Love to God, and fervent Desires after being cleansed and purified from Sin, and earnest Prayer to the Lord to make the Holy Fire to kindle that would burn it up: The more the Soul trusteth in Christ, the more doth this Heavenly Fire burn up our Lusts, and then a Man feels a great Change in his Mind: Those things (saith he) that I delighted in, are now grievous to me, I hope I shall never be found in those things again, my Mind is now taken off them; who took it off? Dist thou not strive before to take it off? I did, but I could not do it. There are many I believe, in this Assembly before the Lord, that are my Witnesses in this matter, that when they came to Christ the Mediator, he changed their Minds, and he untied the Devil's Fetters; they were tied to their Sins and Lusts, but he hath unloosed them, they are ashamed of those things that they formerly took pleasure in; *What Fruit* (saith the Apostle) *had you in those things, whereof you are now ashamed?* So I say, what Pleasure had you in Sporting, and Gaming, and Drinking and Company-keeping? What Pleasure had you to think on your Wanton Discourse? What Pleasure in Pride and Vanity? What Pleasure in Wrath and Bitterness of Mind? And what Pleasure in Malice and Envy? What Pleasure have you in these things whereof you are now ashamed? So far as you are convinced you are ashamed to think of them; I am ashamed to think that the Devil at such a time, such a Temptation should prevail over me.

Wo

ould to God you were all come to this, to be
hamed, that you might remember your paſt
il Ways, and Actions with Sorrow and Shame:
here is a ſecret Joy in this: Sure it is better to
aſhamed than to continue in Impudence:
od hath wrought this Change at laſt; and
ho ſhall have the Glory of it? God ſhall
ve the Glory of it, for his own Works will
raiſe him: What Men do, many times they
for their own Praiſe; but when they are
their Wits end, and know not what to do,
ey caſt themſelves upon their Maker, to ſee
he will have Mercy upon them; if not, they
uſt periſh; then for what he doth, he gets
e Glory and the Praiſe of it.

There are ſome here, that are bound to praiſe
od while they have a Day to live, for what
hath done for them: They could never
ve loved God with all their Hearts, but they
ould have continued Strangers to God, and
e Devil would have led them Captive at his
ill: They would not have loved God with
l their Hearts, had not God firſt *ſhed abroad*
s love upon their hearts, and conſtrained them
love him; it is he that hath firſt loved them,
d *wrought in them both to will and to do, of his*
n good pleaſure. Whatſoever we are, we are
the Grace of God; this Grace is magnified
them that believe and obey the Goſpel:
y Friends, we know there is ſo much Peace,
d Pleaſure in the Ways of God, ſo much
ul-ſatisfaction in walking with God, and
ving of him with all our Hearts, I ſhould
be

be glad if every one of you were of the sa
mind, and had experience of it. We Labo
diligently for this purpose, and we would s
before you these two things.

First, How we may come to know o
miserable State by Nature.

And what a blessed and happy State they a
in, that have been Converted and Changed; th
have been translated out of the Kingdom
Darkness, into the Kingdom of God's dear Son.

Consider your State by Nature is Evil, w
hope that many of you believe the Reports
the Gospel, concerning the Goodness of t
Lord, his great Love in sending his Son in
the World, to seek and to save you that we
lost, and that you believe in him. And w
are perswaded, that by the Foolishness
Preaching God will save some of you, th
you may be his Redeemed Ones, and trust to
other Saviour; *For there is not any other Na
under Heaven, but the Name of Jesus, by wh
you can be Saved:* He only can take aw
the Sins of the World, his Spirit searche
the Heart, and tryeth the Reins, which
promised to send into the World when he w
leaving of it; Now I dare proclaim that Ho
Spirit to be the Spirit of the God of Heave
that now sees what Resolution thou art of, a
what thou art now proposing to do; wheth
to go on in Sin, or to return to God: This
can speak without Blasphemy, It is God
Spirit that searcheth the Heart, and knowe
thy Thoughts and Purposes, and convinceth th

thy Sin; God hath ſent his Son Chriſt Je- into the World to enlighten you, that by Light you may ſee him, and that by his ace you might receive him, and that by his ace you might be ſaved.

To him I commit you all, and theſe Words at we have ſpoken in the Evidence and De- onſtration of the Spirit, according as he th wrought in us.

I muſt tell you we were never called of od to Study *Sermons* for you, nor to Preach ings that are made ready to our Hands, t as the *Lord our God* hath wrought in us, d as God hath been pleaſed to make known Mind to us, and by his Spirit given us terance, ſo we Speak, and ſo we Preach: ou that are come to believe and receive the ings of the Spirit, you will Judge what I : *I ſpeak unto you that are Spiritual, judge what I ſay*, ſaith the Apoſtle: So when I eak of Divine and Heavenly things, you at are ſpiritual, Judge what I ſay; and as u come to Judge and Determine in your ves that theſe things are true, you will feel e Power of them in your own Spirits, and we ll all be of the ſame Mind; and as we have *God*, we ſhall ſerve him in Sincerity, and rſhip him with Reverence: Then his Name ll be exalted in the midſt of us, and we ll edifie one another in *Love*, and we ſhall truct one another, and call upon one ano- er; *Come let us go to the Houſe of the God of* cob, *He will teach us, and preſerve us* in his Way,

Way, and do us Good, and keep us fro all Evil.

Turn your Minds inward, and consid that God is God at hand, ready to help yo and he requires no more of you than of oth People in former times, to love the Lord wi all your Hearts, and to abstract and withdra your Mind from all other things, that do co in Competition with him; and be sure to ha no Trust or Dependance but upon him: Th see what God will do for you; no Tong can express, nor Pen write, *Neither hath entred into the Heart of Man to conceive t things that God hath prepared for those th love him.* That Wisdom and Knowledg that Joy and Peace, and Consolation that p seth all Understanding, He will reveal and co municate by his Spirit to them that lo him, and trust in him, and rely upon him, a receive teaching from him; he will feed th *with Food in due season, he will bring the for and the latter Rain, and they shall be as Tr planted by the Rivers of Water, and bring fo Fruit in due season, and their Leaf shall not F or Wither.*

This hath been *London*'s Wonder, and E *land*'s Wonder; How comes it to pass t such a People's Leaf hath not Withered, Faded, as many have done? Our Root was a River, If we had stood in our selves, if Dependance, and Support, had been upon D strines, Tenets, and Commandments of M then our Leaf would have been upon

Gro

ound as well as others; but becauſe we
e been upon our Root, *Chriſt Jeſus*, that is
ays green, both in Summer, and Winter,
efore our Leaf hath not withered; to the
iſe of God, and the Honour of his Name
it ſpoken; He hath preſerved us, for we
e no Power of our ſelves, no more than
ers; but we truſt in God and have recei-
Power from God, to ſtand as Wit-
es for him; we have truſted in the Lord,
he hath ſtood by us, and delivered us,
en we were compaſſed about with Dan-
, and Diſtreſſes; if we continue to truſt in
ſtill, he will bring us through all our
yals, and Troubles, and he will be with
and *never leave us nor forſake us*; if we
e him for our God, we ſhall never need
other.

We read that *Senacherib* King of *Aſſyria*,
t *Rabſhekah* to *Jeruſalem*, to *Hezekiah* with
reat Army, ſaying, *What Confidence is this
rein thou truſteſt? And he ſpake alſo to the
ple, and cryed with a loud Voice, Hear you
Word of the Great King of* Aſſyria, *Let*
Hezekiah *deceive you, for he ſhall not be
to deliver you; neither let* Hezekiah *make
truſt in the Lord, ſaying, The Lord will de-
r us.* Hezekiah *he went and Prayed to the
d, ſaying, O Lord of Hoſt, God of* Iſrael,
*dwelleſt between the Cherubims, thou art
God, the God alone of all the Kingdoms of
Earth, thou haſt made Heaven and Earth,
ine thine Ear O Lord, and hear; open thine*

Eyes

Eyes O Lord, and ſee and hear all the Words Senacherib, *which he hath ſent to Reproach the Living God*, &c. And we read that after he had preſented his Supplication before the Lord *The Angel of the Lord went forth and ſmote the Camp of the* Aſſyrians, *One hundred ſoure ſcore and five thouſand, and when they aroſe early in the Morning, behold they were all dead Corps.*

Thus you ſee what came of it laſt; and thus it hath been in our day, they that truſt in the *Lord*, he will deliver them, and they ſhall never be aſhamed nor confounded; but as for all other Gods, they that truſt in them ſhall be confounded and covered with Shame and they and their Gods will periſh together.

And now my Friends, I beſeech you all to have reſpect to this great Duty of putting your whole Truſt in the *Lord*, who is the Living God and he will be always preſent with you, and work in you both to will and to do of his good Pleaſure; he will ſupport and preſerve you in all your Tryals and Sufferings, that you may be Veſſels of Honour, to bear his Name in the Earth, and ſo ſound forth his Praiſe to the following Generations.

His Prayer after Sermon.

MOſt Glorious, Infinite Powerful Father who haſt Created us, and given us Life and Breath, and lengthened out our time to this Day, and haſt long waited to be gracious

and art ſtill waiting upon the Sons and ghters of Men, holding forth the Hand of Love, and offering thy Grace and ten- ng Salvation unto them, and haſt brought Day of Viſitation upon the Inhabitants of City and Nation: Glory, Praiſe and ankſgiving be to thee, O Lord, that by thy wer haſt inclined the Hearts and Con- nces of the Sons and Daughters of Men to mit to thee, and bow their Necks to the ſed and eaſie Yoak of thy Son Jeſus Chriſt, t they may do thy Will on Earth, as it is e in Heaven: They that are travelling, diſtreſſed, and afflicted in their Souls be- ſe of their Bondage, do thou ariſe, living her, and reveal, and diſcover thy Power to m, ſhew them the exceeding greatneſs of Power, that they may truſt therein, and afe; make bare thine Arm for their Sal- ion: Thoſe that are ſlumbring in their Pro- ion, let them be awakened; and bring to e Heavenly Kingdom thoſe that have paſ- through thy Refining Fire, and whom u haſt Cleanſed and Sanctified: Powerful her of Life, carry on thy Work among thy ple every where; gather them that are tered, and bring back to thy ſelf thoſe that wandring and out of the way, and ſeek- the Living among the Dead: Lord teach m and let them hear a Voice behind them, guide them to the Holy Mountain, that y may be brought to the Path of Life, and he Place which thou haſt Provided for thy

little

little Flock to meet and feed together, of
fering unanimouſly the Sacrifices of Praiſe and
Thankſgiving, which thou haſt ordained and
appointed in thine Houſe. Bleſſed and Pow
ful Father, all thy little Ones be pleaſed t
ſurround with thine Almighty Power; an
where-ever they are, let them feel thy preſer
ving Hand delivering them from the Evil o
the World: We pray not that thou ſhould
take them out of the World, but to preſer
them from the Defilements and Pollutions o
it: That Holy People may ſerve thee th
Holy God, and bear thy Holy Name upo
their Hearts, that That above all may be e
alted and magnified, and humble Thankſg
vings and Praiſes may be given unto the
through Jeſus Chriſt, for all thy Love thou ha
manifeſted, and for thy abounding Mercie
and renewed Favours which we have receiv
at thy Hands: To thee, living Father, throu
Jeſus Chriſt thy Well-beloved Son, in who
thou art well pleaſed, be all Honour, Prai
and Dominion rendred by us, and all thy Pe
ple, from henceforth, and for ever, *Amen.*

SERMON

SERMON IV.

The Standard of Truth.

reached at Grace-Church-Street, May 29. 1692.

THERE is an Universal Standard of Truth, that God hath set up over all Sons and Daughters of Men; he hath gi- the Knowledge of it in, and through Je- Christ; he hath dealt it out to them, that y may be capable of joining and adhering the Truth, and to be delivered from Eter- Condemnation. This *Standard and Mea- ng-Rule* is revealed and manifested in eve- Man and Woman, by the Light that shines their Hearts, by which they are able to ern, and to give a sound and true Judg- t (if they are but willing) upon all *their Ways*. A Man or Woman may know in y Word they speak, in every Action they whether they speak, and do, according

to the Truth, or whether they are juſtified by the Truth, in what they ſpeak and do.

I tell you, my Friends, This is no ſmall Mercy, that Mankind hath obtained at the Hand of His Maker, that he is brought into a Capacity of not acting Blind-fold, but that he may ſee his Way, and his own Inclinations, and paſs Judgment upon them, Whether they are Good or Evil: Whether they will ſtand juſtified in the ſight of his Maker, or whether they will be condemned.

I confeſs, the Veil of Ignorance, that is come over the Sons and Daughters of Men, thro' Sin, Tranſgreſſion and Rebellion, is very great. And I may ſay, as the Apoſtle ſaid, *Some time you were Darkneſs*: And what can Darkneſs ſee? What can Darkneſs diſcover? The Lord our God, that made us, hath not left us in the State of Darkneſs, Blindneſs and Ignorance, but through the Riches of his Mercy and Goodneſs, hath found out a way, to *command that Light ſhould ſhine out of Darkneſs*, in People's Hearts, for all that the Devil did darken Man, to alienate and eſtrange him from his Maker.

The ſame Almighty Power, that ſaid in the Creation, *Let there be Light, and it was*, he hath ſhined into our Hearts; and the Way by which he hath done ſo, is through the Mediator, through Jeſus Chriſt the Redeemer, *in whom the fulneſs of the Godhead dwells*. He hath received Power from his Father, not only to be a Light and Salvation, but to im-

d communicate of that Divine Light unto em, even *unto every one that cometh into the Vorld*; that ſo by means thereof, they may be elivered from their Darkneſs, and Ignorance f the Mind of God, that they were liable to the Fall, and might be reſtored, through e Mediator, to a Capacity of judging of their wn Actions, and of their own Words, and Vays, and Inclinations.

This is the *Standard* which God hath pitch- in every one of our Boſoms, for the Trial our ſelves, either for Juſtification, or Con- mnation, of every Word and Action.

Now, to make every one ſenſible of the reatneſs of this Bleſſing: Conſider, it is not ly given to augment and to encreaſe Know- dge; but it is given on purpoſe to allure d perſwade Men into a Liking of Truth, o a Love of Truth: The Apoſtle eſteemed a wonderful Mercy that came by Chriſt; *hath ſent him to Bleſs us, in turning every of us from the Evil of his Ways*: So that here a Capacity that the Sons and Daughters of n have, through the Mediator, of being ned from the Evil of their Ways and Do- s, to that which is well-pleaſing to God.

The next Work, after God hath wrought s mercifully for the Sons and Daughters of n, is, That they would be good to them- es, and merciful to themſelves, and take of themſelves, by a due Improvement of Grace, and Mercy, and Kindneſs of God, t he hath beſtowed freely upon them; and

in bringing all their Deeds to that Standard, all their Words and Actions to that Rule; that ſo whatſoever they be, or how many ſoever, if they do not anſwer that Standard and Rule, they may deny, withſtand and reſiſt them, that ſo they may keep out of Condemnation: For the Apoſtle declares it plainly without ſcruple, *There is no Condemnation to them that are in Chriſt Jeſus:* If he had ſaid to them that profeſs Chriſt Jeſus, there had been a large Latitude, eſpecially for thoſe Nations; but the Words are limitted, and you will find them ſo; that is, *To them that are in Chriſt Jeſus*; and (as if he ſhould ſay) that you may know rightly what I mean; I mean, *ſuch as walk not after the Fleſh, but after the Spirit.* They that are in Chriſt, walk after his Spirit; for, *they that walk not after the Spirit of Chriſt, are none of his*; but they that are his, walk after the Spirit, the Spirit of Truth, and there is no Condemnation to them.

It is not only the Scriptures that Ratify and Confirm this Doctrine, but you your ſelves are all living Witneſſes of the Truth of this, that ſo far as you do act and ſpeak in Obedience to the Principle of Truth, that God hath planted in you, you feel no Condemnation upon you: Such a thing I did at ſuch a time, and I had no Condemnation: Why ſo? Becauſe I did it in Obedience, and Subjection to the meaſure of Grace that God ſet up in me; and ſuch a thing I did, for which I was Condemned: Why ſo? becauſe I did it accordi

o the Inclinations of my own corrupt Mind, nd in Contradiction to the Truth that open- d in me.

My Friends, I would have you in point of he Doctrine of Chriſtianity, to be the better or what you Read and Hear; it is poſſible or me to Preach the Truth, and you may be- eve what I ſay, and you may read the Holy criptures, and have the Belief of what you ead; but if you come to a ſenſible feeling of he fulfilling of things you hear, you will ive a greater Seal to the Truth of the Doctrine, han by all you have read and heard, and ou will *grow wiſe to Salvation*, by trying and xperiencing the Effect of every thing you nderſtand; and not like the Carnal Men of his World, that have not Faith, that mind nly their Worldly Profits and Pleaſures, ſuch re *Earthly*, *Senſual*, *Deviliſh*; but I would udge of Actions and Words, according to ruth, and according to the Effect I find n me: I did ſuch a thing, and I had Peace in he doing of it, I feel no Reproach, no Con- emnation upon me: Here is a Way for Peo- le to grow up in the Life of Chriſtianity, to eep to the Standard of Truth; for whether len will or no, they muſt do it at laſt; and ay now, if they pleaſe, make a Trial of their Words and Actions.

As for the moſt part of you, you are got aſt *Pilate*: *Pilate* could make that Enquiry, *What is Truth?* ſaith he: And I confeſs, it is ot long ago, it is within the Memory of Man,

that a more ſerious and better ſort of People were confounded with the Darkneſs and Ignorance of thoſe times, that they were ready to cry out, What is Truth? And where is Truth? Their Eyes were ſo blinded, and things were ſo jumbled and confuſed by the Diſputations that Men raiſed, that made things ſo dark, that People could not ſee their Way: But *God who hath commanded the Light to ſhine out of Darkneſs*, hath brought a *Glorious Day*, hath diſſipated, and ſcattered, and driven away a great deal of that Fog and Miſt, that did overſpread Men's Minds: As many as have ſincerely ſought the Truth in the inward Parts, they have found a Divine Principle of Truth, that hath a ſelf-evidencing Quality in it ſelf, to convince the Minds and Conſciences of the Sons and Daughters of Men, that it is the Truth: And to this the Lord hath brought moſt of you, to be ſenſible of ſome thing that is Truth in it ſelf: There are many things that are true in the Words of them many true Expreſſions; but there is Truth in it ſelf, the Eſſential Truth of God, which, as it is in God, is Everlaſting and Eternal, and will ſtand over all Error, and Falſhood and Deceit; as the Truth in Chriſt Jeſus, it is the Standard and Rule for Men to act by: He hath given it to the Sons and Daughters of Men, and as it appears in them, it is either a Judge to condemn them, or a Saviour to ſave them from their Sins, and to juſtifie them.

No

Now that which concerns us, is to find out he Meaſure of Truth, or Manifeſtation, or rinciple of Truth, which it hath pleaſed God o reveal in our ſelves: And whoſoever will urn their Minds a little while inward, into he ſerious Search and Conſideration, how he Lord hath dealt with them, they will find hey are not quite deſtitute of Truth. One that akes it his Practice to Lye, Cheat and Cozen, not utterly deſtitute of Truth; for there is Principle of Truth in him, that doth Check nd Reprove him for his Theft, Lying and alſhood, and he lives under Condemnation imſelf: He cannot draw near to the God of ruth upon any occaſion, but his Lying and alſhood ſtand in his way. Now, If ſo be, that is Lyar be made ſenſible of a Principle of ruth in him, and do but bring his Words and ctions to the Truth, ſo much of it as he knows ill make him leave Lying and Deceiving, nd to practice Truth to eſcape Condemnation; he will but leave Lying and Falſhood, and ve in the Truth, and ſpeak the Truth to his eighbour, he will find another State, Con-ition and Frame in his Soul, than there was efore: He is now more at Peace, and hath a lear and Serene Way, to come to God by rayer, and for pouring out his Supplication, hich he had not before; for he had barred o his own Way by his Sin, which lay conti-ually at his Door; *If thou doſt not well, Sin s at thy Door*, ſaith God to *Cain*: So, when ou do Evil, you cannot but know it; when

you are Drunk, or Swear, or tell a Lye, an deceive your Neighbour, and carry on the de ſign of ſinful Profit, thou knoweſt it, whethe Men know it, or no, and God that made the knoweth it; and there thy Sin lies at the Doo and blocks and bars thee out, that thou can not offer thy Prayers to God with that clea neſs, as if thou hadſt ſpoken the Truth: S that it highly concerns every one of us, to b waiting upon God, for the Diſcovery of hi Truth to us; and then we muſt embrac adhere, and join to the Truth, as our chiefe Good.

But ſome will ſay, this adhering and joyni to the Truth, is a hard Leſſon: It is pretty ea to find out a Principle of Truth, that ſtande againſt, and oppoſeth all manner of Evil: Ve few, now a-days, will deny a ſetled Principle Truth in every Men, that judgeth Falſhoo and condemneth Deceit, and witneſſeth agai it in others, and in themſelves: But this ſa joyning, and adhering to it, that cannot done without a Croſs to a Carnal Mind.

Now if the Croſs of Chriſt be not taken u there is no good Chriſtianity among us; whe this is neglected, it ſpots and ſtains the Pr feſſion of Chriſtianity, becauſe it is ſo direct oppoſite to the Doctrine of Chriſt; *He that be my Diſciple, muſt*; it is not, he may if will; but, *He muſt take up the Croſs of* Chri *and follow* Him. There were a ſort of Peop that were never like to be made Chriſtia that would be exempt from taking up a da

Cro

Croſs; therefore he preſſeth it upon them to de-
y themſelves, and take up his Croſs and follow
im. No Man is like to live a Chriſtian Life,
ithout taking up a Daily Croſs.

This I cannot do, ſays one; I know how to
arry my ſelf among Chriſtians with Seriouſneſs,
obriety and Watchfulneſs, without ſhaming
ny Profeſſion; but I cannot deny my ſelf, I
annot contradict my own Will: This is that
hich keeps a Man from leading a Chriſtian
ife, when he cannot deny him ſelf, and take
p his Daily Croſs.

Now it is come to this now a-days, when
Light is broken forth, and Men have a Prin-
iple of Truth in their own Hearts, it comes to
his; ſaith one, I ought to be *Holy in all manner*
f Converſation, and to be Watchful over my
Vords, and have my Converſation Honeſt and
nſt without Deceit: See what a deal I know,
et I can never live this Life, for all I know it
o well, I cannot take up a Daily Croſs, which
ſo much againſt the contrary Inclinations
orking in me; then the Queſtion I put to my
lf is, Shall I take up a Croſs or no?

Here it comes to the point with every Man
r Woman, after they come to the Knowledge
f this *Standard* of Truth: If the World would
ut come to this Rule and Standard, there
ould be no more Cheating, Couzening, no
ore Fraud, Deceit nor Emulation, nor War
nd Bloodſhed; if Men would, but in every
ing they do, anſwer the Principle of Truth
n themſelves, they would put the Queſtion

to themſelves, Shall I take up my Daily Croſs, or no? Shall I deny my ſelf thoſe Pleaſures that my Conſcience doth condemn; and thoſe ungodly Gains that I ſeek after by Falſhood, by Lying, Prevaricating and Departing from the Truth? Shall I do this, that I may be Rich and Great in the World, or ſhall I not?

You know what I ſay, many of you, and have put this Queſtion to your ſelves, and ſome have made a good Anſwer to it: I will take up my Daily Croſs, by the Grace of God, this Standard of Truth ſhall be the Rule of my Words and Actions, to my Dying-Day.

They that have learned this Leſſon, and obtained Peace with God, through our Lord Jeſus Chriſt, that have not only made a Reſolution but performed it in Act and Deed, by the Power of Chriſt's Croſs; they be purified and Sanctified, and Waſhed from their Old Converſations, and *Have their Converſation in Heaven*; that is, Live after a Heavenly Manner, live a Godly Life here upon Earth, when they have come to this Reſolution, and alſo to the Practice of it.

I would deſire, and it is my Labour, that you that hear me this Day, that are aware of what I am ſpeaking, *viz. The Standard of Truth*, the Principle of Truth, that unerring Guide which is Placed in the Conſcience of every Man, that Juſtifieth or Condemneth his Actions and Words: You that come to be aware of this, that you may all come to this Godly Reſolution in your ſelves, I would have this

ſpe

ute carried on in every one's Boſom; when
e Queſtion is ſtated, I would have you real-
Anſwer it; ſhall I guide my Actions and
Vords according to this unerring Rule, or no?
cannot tell what to ſay, ſay ſome, there is
anger in it: What Danger can there be to an-
er that which a Man knows to be Truth?
will tell you what Danger: The World is
erverſe, and moſt Men live out of Truth,
d the Devil is a cunning Adverſary, and he
ould have none live in it: *He abode not in*
e Truth; and he would not have us live in
, nor regulate our Words and Actions by the
ruth in our own Souls: What if moſt Men in
e World pervert the Truth? What if ſo
w walk in the *Narrow Way*, and ſo few come
Life Eternal; therefore is that an Argument
muſt not come there? Should it not ſtir me
to greater Diligence, that by any means I
ay be of the number of that few that ſhall ob-
in Salvation, and not go with a great Com-
ny in the Way that leads to Deſtruction? If
e improve our Times, and Seaſons, and Op-
rtunities, and Mercies, and Bleſſings, that
e vouchſafed to us, we at laſt may obtain
ife Eternal.

But ſome may ſay, I muſt ſit down in De-
air, for I cannot come thither of my ſelf,
ough I do what I can to *Work out my own*
lvation. There is a Decree againſt me; what
ough I ſhould Pray never ſo much, and ſpend
y Nights in Grief and Sorrow? If I be de-
eed to Eternal Damnation, there is no help

for

for me, no hope that I ſhould eſcape. An
if I be decreed to Salvation, though I take m
liberty to Sin, and be Looſe and Wanton, a
others, it cannot hinder me from attainin
Salvation at laſt.

For this Reaſon many have laid aſide the Sp
ritual Warfare againſt Corruption, and the
Spiritual Travel, that they will do nothing
order to their Everlaſting Happineſs; there
fore they think they had as good take the
Pleaſure: But my Friend, the Caſe is not no
ſo with us; let every Soul among us, pra
the Lord for his Mercy, in expelling that thi
Cloud of Darkneſs, which is vaniſhed a
gone: This I know, and I hope you do all b
lieve, that God doth every where, and in eve
Nation, call Sinners to Repentance, and th
He delighteth not in the Death of him that
ath, but rather that they would turn and li
and in order thereunto, he hath given his So
Jeſus Chriſt, to be a Saviour and a Mediato
and *he hath ſent forth the Spirit of his Son i*
our Hearts, to give Direction to us in our Wa
Now our Duty is, to make Improvement
thoſe Viſitations of Mercy, that God hath b
ſtowed upon us, in order to our Salvation, a
not live in *Rioting and Drunkenneſs, Chamb*
ing and Wantonneſs, Strife and Envying, a
following the Faſhions of the World: But
muſt *Work out our own Salvation with Fear*
Trembling.

But ſome will ſay, Is not this done alread
Is it not already wrought by our Saviour a
Mediato

Mediator? *Chriſt hath taſted Death for every Man*, and laid down a Price for the Soul of every Man.

But yet there muſt be a Change wrought in us; there muſt be a Tranſlation of our Souls, from one State to another: This is called in the Scripture, Regeneration, and being born again; this is called a being baptized into Chriſt, and deſcribed alſo by other Expreſſions: But the matter is, to change thy Life; for there is a ſinful Source of Wickedneſs, that is ſtirred up by the Motions of the Powers of Darkneſs, and our own Concupiſcence; but God is always ready to bring us under the Government of his Holy Spirit, that will lead us into all Truth; and this cannot be done without a Croſs: But the Queſtion lies here, Shall I take up this Croſs, or no? If I do, it will *crucifie me to the World.* Let me ſee; How much do I love the World? A great deal: but do I love the World better than my own Soul? *What will it profit me, to gain the whole World, and loſe my own Soul? Or what ſhall I give in Exchange for my Soul?* I cannot get to Heaven without denying my ſelf, let me take Care of my Immortal Soul; I am a poor Creature, I will ſerve the Lord my Maker, and make it my Buſineſs to glorifie and pleaſe him. He can ſnatch me away by Death when he pleaſeth; therefore will I labour, that my Thoughts, Words, Actions and Converſation, may anſwer to that Rule that he hath ſet before me, as a Standard of Truth, to ſquare and regulate

gulate my Actions by: I will not live any long-
er in Vanity, as many do; I do not know but
my Breath may be ſtopt to Day, before to Mor-
row; therefore *To Day, while it is called to Day,*
I will hear God's Voice, *and not harden my Heart,*
but receive that Counſel, that is offered to me
for the Benefit of my Soul; I am bought with
a Price, I am none of my own, I will live to
him that died for me; I have more reaſon to
live to Chriſt, and ſerve him, that ſhed his pre-
cious Blood for the Redemption of my Soul,
and to be ſubject to him, than to be ſubject
to Chriſt's Enemy, to the Prince of the Powers
of the Air, that rules in the Children of Di-
obedience: I will take up a Reſolution to ſerve
God, but I can do nothing of my ſelf; but *The*
Grace of God which brings Salvation, will teach
me to deny Ungodlineſs, and Worldly Luſts,
and to live Righteouſly, Soberly and Godly in
this preſent World. Take heed of being de-
ceived and beguiled, for there is no Way will
bring you to Heaven, but an Holy and Un-
defiled Way.

Therefore, come and take this Standard of
Truth in your Hands, to guide you in your
Way, that you may neither turn to the Right
Hand, nor to the Left; this will ſhew you the
Way you ſhould walk in, and be like the Cloud
and Pillar of Fire to the *Iſraelites*, in their jour-
ney to *Canaan*, which was a Type of Heaven;
the Cloud they could ſee by Day, and the Pil-
lar of Fire by Night; ſo this Standard of Truth
will direct you in your Travel to the Heaven

Canaan: Let this be the Rule and Meaſure of
ur Thoughts, Words and Actions.

If a Workman, that is a Builder, hath a Rule
work by, if he goes on, and never examines
Work by his Rule, but makes his Eye
Rule; if he doth not bring his Rule
his Work every little while, to ſee whe-
er his Work be right; if he worketh on,
d never minds his Rule, What ſad Work
ll he make? But a Prudent Skilful Work-
an will ſay, I will not truſt mine Eye too
ch, but I will look to my Rule, my Rule
ll not fail me; if there be bad Work, it will
ſcover it to me, that I may mend it before
o any further: Thus a diſcreet Workman
ll often bring his Rule to his Work, and
his Line and Plummet, that he may make it
orkman like: He will ſay, If I let my Rule
ne, and not make uſe of it, but work as I
eaſe, and truſt to mine Eye, no wonder if I
ke bad Work, and what I build fall down
ain, and tumble about mine Ears.

You to whom God hath given the Standard
Truth, as a Rule and Meaſure to govern your
houghts, Words and Actions by; let every
ng be tried with it, before you die, and leave
s World: If you do ſo, and make this your
ily Practice; then ask your ſelves, and you
ll be able to tell your ſelves, and tell me,
d ſay, I have now obtained more Hopes of
d's Favour, and a greater Senſe of his Love
d Goodneſs to me, than ever I had before.
e Apoſtle doth exhort us, to *Walk Circum-*

ſpectly,

ſpectly, not as Fools, but as Wiſe, Redeeming the time. We have ſpent a great deal of time in vain, let us now be Wiſe, and Improve our time, for our Eternal Advantage; let us walk Circumſpectly, that is, look round about us, conſider our Ways, and try all our Thoughts, Words and Actions, by the Standard of Truth. *To Day* (my Friends) *while it is called to Day*, hear the Voice of God, and *harden not your Hearts*, and receive that Heavenly Counſel, that is tendered to you that you may be *Partakers of the Inheritance, among the Saints in Light.*

His Prayer after Sermon.

BLeſſed and Eternal Father, thou haſt brought forth thy Glorious Name, and revealed thy Power and thy mighty Arm; and thou haſt cauſed a Remnant to bow and worſhip at thy Appearance: Thou art Wonderful; thy Majeſty is Great; they that do behold thee, will, with Reverence, worſhip before thee. Thy Power is gone forth, and hath reached the Hearts of thy People; thou haſt humbled them, and ſubjected them to thy Divine Almighty Power, that they might appear in the Earth, to the Praiſe and Glory of thy great Name. And, O Lord, as thou haſt begun a great Work in the Earth, ſo thou haſt committed this Work to thy Servants and Children, that bear thy Name among the Sons of

Men,

Men, that they ſhould ſhew forth thy Righteouſneſs, among the Inhabitants of the Earth; and our Souls have ſaid many a time, Who is ſufficient form theſe things? All our Fitneſs and Sufficiency, our Meetneſs and Preparation is for thee: Do thou reveal thy Power, and make bare thy Almighty Arm. We have found thy Preſence from day to day, and thou haſt upheld them that know thy Love. O gracious God of Life, herein we have Encouragement to go on in the Work which thou haſt called us to; hereby we are enabled to worſhip before thee, and to offer up living Praiſes unto thy great Name, for that Refreſhment and Conſolation, which thou haſt miniſtred unto thy People: And, O living Father, we have never waited on thee in vain; whenſoever we have met together in thy Name, we have found thy Divine Preſence, and the opening of the Treaſures of thy Love, of thy Wiſdom, and of thy Favour to thy Children: So that from day to day, and even at this day, thou remembreſt thy People, and thou giveſt them freſh occaſion to draw nigh to thee, and receive their daily Nouriſhment, and Strength from the Operation of thy Power: O living God of Life, gather up the Hearts of thy People more and more, and draw them into a nearneſs to thy ſelf, that their Underſtandings may be more and more opened to diſcern thy Will, and ſubject themſelves to thy Wiſdom, that every Thought that is exalted againſt thy Divine Power, and Living Voice, in their own Conſciences,

Conſciences, may be brought down, that ſo all the Nations of the Earth may bow before thee; that ſo thy Truth may reign, and thy Power may be exalted, and the Righteouſneſs which thou haſt revealed, may ſhine forth more and more, in the Brightneſs and Glory of it, and enlighten thoſe that are afar off, that they may be brought to ſeek after God. And, *Living God of Life*, let thoſe that are bowed down under the weight of Sin, be ſupported and raiſed up; and thoſe that are weary and heavy laden, let them have Reſt to their Souls. *Powerful God of Life*, keep thy People in a freſh and living Senſe of thy Love, and of thy Heavenly Vertue, by which thou nouriſheth thy Children, and ſatisfieſt them from day to day; not only when they are met together, but when they are ſeparated from one another: Let thy People be preſerved from the Evil of the World, while they are in it, and let thy Wiſdom and Power give them Victory over it, that thou mayeſt have the Glory of all thy Mercies and Bleſſings, vouchſafed to them: For thou alone art worthy, who art God over all, Bleſſed for ever, and ever, *Amen*.

SERMON

SERMON V.

The great Duty of Remembring our Creator.

Preach'd at *Devonshire-House*, *April* 6. 1692.

THERE is only *One Living and True God*, Creator of Heaven and Earth, whom we are obliged to Serve and Worship; I have so much Charity as to believe, there are none among us, but will own and acknowledge this: And my Soul wisheth, that this Obligation did always rest upon every ones Mind, that they might remember their Creator, that hath given us all Life and Breath, and continued all our Blessings to us; that so every one might apply their Hearts unto that Universal Duty, that we are all convinced of.

And they that are thus employed and exercised, they are considering how, and after what manner, they may quit and discharge their Duty, and perform the Obligation that lies upon them, so that it may be accepted at the

the Hands of God; I ſpeak now of thoſe that are conſiderate, not of thoſe that go on in a Form of Religion, and matter not, nor regard whether they are accepted of God or no; but all that are conſciencious towards God, they are deſirous to ſerve God, and worſhip him, ſo as they may be acceptable to him, ſo to perform Duties that they may receive their Reward, and that Encouragement that God in all Ages hath diſcovered, and made manifeſt to be in his Purpoſe towards them that truly ſerve him.

When People come to this Conſideration, how they may ſerve God aright, and worſhip him acceptably, the Lord is nigh unto them, to inſtruct them, to teach them, and guide them in that Way that is Everlaſting: And bleſſed be his holy Name, a great many in our days, have met with this Divine Teaching and Inſtruction, and are taught in this Age, as in former Ages, to underſtand the Worſhip of God that he requires; that is, in Spirit, and Truth; and do find that the Father doth ſeek ſuch Worſhippers, and where he finds them, he rewards them, and they have an Anſwer of Peace in their Boſoms, and they are encouraged to go on in the Worſhip and Service of God, to the end of their Days.

And it is a great Mercy and Benefit, a great Bleſſing that God hath beſtowed upon a Remnant, to open their Underſtandings, to let them ſee and know the way of being near to God, that ſo they may know whom they worſhip;

ſhip; for you have read, there have been Worſhippers, that do worſhip they know not what: As our Saviour ſaid to the Woman of *Samaria*, *You Worſhip you know not what*; we know what we worſhip: So all that are taught of God, do know which is the firſt Leſſon of Chriſtianity, as the Apoſtle ſaith; *He that cometh to God, muſt firſt know and believe, That he is*; That is, People muſt firſt be ſenſible, that *there is a God, and that he is a Rewarder of them that diligently ſeek him*, before they can rightly worſhip him.

Now, for want of this Knowledge, the World is ſcattered, and people are divided into a great many ſorts of Worſhips, and Faſhions, and Ways of Religions, for want of the Knowledge of the true Worſhip, of the True and Living God: ſo that though Men are Univerſally Convinced, that there ia a God, and that a Worſhip is due to him from every one of us; yet People are confounded, ſcatter'd, and divided about the Performance of their great Duty: and in the Day that the Lord hath viſited his People, he hath come to Anſwer this Doubt, and Queſtion for them; it hath been the great Queſtion of the World, and is ſtill of many Thouſands; I know we ſhould worſhip God, but I know not the Way and Manner wherein to find Acceptance: The Lord hath anſwered that Queſtion in abundance; *They that have Ears to hear, let them hear what the Spirit ſaith*; there is a ſhort Anſwer to it all.

Let People profeſs what Religion they will, there

there is no Acceptance with God, but through Chriſt: So that if People come to be of this, and that, and the other Profeſſion, and change their Religion never ſo often, and go from one Religion to another; If they come not to Chriſt, they come not to him in whom they may find Acceptance; in him God is well pleaſed with every one; but out of him, he is pleaſed with never a one: The great Myſtery of Religion, it lies in Chriſt; People muſt come to God, by Faith in him; *for without Faith, it is impoſſible to pleaſe God*: Let People perform never ſo much Service, and Duties, all muſt paſs through the hand of the Mediator, before ever their Performance will reach unto God, or before Peace and Comfort will reach to any Man's Soul. Therefore, it is the wiſeſt way for every one, that would have Acceptance with God, to come to him, in the Name of the great Mediator: People would be glad to have Acceptance with God, and not to have their Services turned back upon them, as *Cain*'s was: Now, every one that will have Acceptance with God, muſt come this way; there is but one way, it is not the way that Men have invented; ſome by their Works and Merits, ſome by their made Faiths, and made Beliefs, and by divers Articles and Principles, holding this Principle, and the other Principle; but our Lord and Creator, he hath found out one way, in his Infinite Wiſdom, and unſpeakable Mercy to Mankind, that was for ever loſt, and could never return to God,

by

y all his Sacrifices, Offerings and Per-formances; he was never able to return into Unity with his Maker, if God had not found out a way; and the way that God hath found out, is by his Beloved Son Christ Jesus: *God spared not*: He spared not what? *He spared not his only begotten Son:* Why, what did he do with him? *He gave him for the Life of the World*; in him that God gave, there is Life: *It pleased the Lord that his Son should have Life in him, as the Father had Life in himself*; for Christ was *with the Father before the World began*; *in him was Life, and the Life was the Light of Men* John 1. 4. It was no Created Life; that Life that is in his Son, is not a Created Life, but is an Eternal Life, and it was given for the Life of the World, and that Life is the Light of Men: *This is the true Light which lighteth every Man that cometh into the World.* So that here is the Dignity of that Life which God hath bestowed upon us; we are endued with that Life, which was with the Father through Jesus Christ, before the World was: Let us consider the Dignity of that Light, that we are lighted with.

The Question is, whether we should obey this Light, or no: It is the Question of every One; I am enlightned, saith a Man, shall I obey it, or no? If I obey, I must take up a Cross, and part with my beloved Lust and Corruption. No doubt of that; we must perswade People to do that, before we can bring them

them to Heaven and Happineſs, and Fellowſhip with God; it muſt not be by that way they loſt it, but by the contrary way, by which God will bring Men to Happineſs again: They loſt it by Tranſgreſſion, and Sining againſt God; by this way and means Men came out of the Preſence and Favour of God; but what way ſhall they obtain it again? Shall it be by committing Iniquity, and breaking God's Law? No, here is the way that God hath found out, to bring poor Man back again to himſelf, by the Suffering and Obedience of his Son, Jeſus Chriſt: *He hath given to him all Power in Heaven and Earth*, that all ſhould be ſubject to him; here is a Dignity which Chriſt hath obtained.

It comes to the Queſtion with us, whether we are enlightened; now we know we are enlightned, God hath beſtowed ſomething upon us, that wars and fights againſt Sin and Iniquity: How came we by it? Is it any Faculty in Nature? No, Nature is Corrupted and Defiled, becauſe *the Carnal Mind is Enmity againſt God, for it is not ſubject to the Law of God, neither indeed can be*; yet there is ſomething in me that anſwers the pure Law of God, that which makes me to hate things that are Reprovable; that is, Light: How came I by it? It is not Natural; for then it would run Parallel with that Natural Inclination that is in my Soul, to lead me further and further from God. Theſe are ſet in oppoſition one againſt another, the Fleſh and the Spirit;

Spirit; *The Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh:* Here is part of an inward War, that you may be all ſenſible of. Now, thoſe two Warriours, the Fleſh, and the Spirit, make War one againſt another, and one of them is overcome: It is true, there is ſuch a Principle in me, that ſtrives againſt Sin and Corruption: How came you by it? If you believe the Scriptures, I ſay, it is the Life of the Son of God, *that lighteth every Man that cometh into the World.* Now, many that have rejected and deſpiſed the Light, I believe they did not think, at the ſame time, to mock, and make a ſcorn of the Life of Jeſus, tho' it was really ſo; but if People come to a true Eſteem and Value of that Light that God hath planted in the Soul, they will give more Reverence and Reſpect to it. It is this that brings thoſe that Preach Chriſt, to Preach him in thoſe Terms, and under thoſe Denominations, that he is nigh them.

We do not doubt of Chriſt's being born of a Virgin, in the Land of *Canaan*, and that he wrought Miracles, and preached many Godly Sermons, and that he was Crucified, Dead, and Buried, and roſe again from the Dead; for theſe things are certainly true: But we would have him our Saviour in this Age, we would have a nearer Knowledge of him, and a Senſe and Feeling of the Virtue of that Power, by which he ſaved them that lived in former Ages: He is not a Chriſt, and a Saviour of

one Age only, but of all Ages to this Day; from *Adam*, to the laſt Man that ſhall live upon the Earth: That Age and Generation that knoweth not Chriſt, will not be ſaved by him, if there be any Age wherein he is not known: *There is no other Name under Heaven by which you can be Saved:* If you ask, Where is this Saviour? *Say not in thy Heart, Who ſhall Aſcend into Heaven; that is, to bring down Chriſt from above; or, who ſhall Deſcend into the Deep, that is, (to bring up Chriſt again from the Dead?) The Word is nigh thee, even in thy Mouth, and in thy Heart; that is, the Word of Faith, which we Preach:* He is nigh thy Soul, he is the Lord of Life, and a Quickening Spirit, if I know that Quickening Spirit, after this I know the Lord Chriſt; when he comes to work in me by his Power, changing my Heart, and tranſlating me from Death to Life, then I know the true Chriſt: God hath manifeſted, in all Ages, that it is the Duty of People to come to the Knowledge of the Son of God; for *he hath ſent forth his Spirit for to teach us, and to lead us into all Truth.*

For when Chriſt was with his Diſciples, he told them, that he would pray the Father, and he ſhould *ſend the Spirit, the Comforter*; and when he came, he would be known by his Divine and Inward Teachings and Operations, guiding and *leading them into all Truth*; that was his Work to them: But what ſhall other Folks do? He will be made known to others too: When he comes, *He ſhall convince*

the World of Sin: So that his Work to his Diſciples was, to *Lead them into all Truth*; and his Work to the World is, to *Convince the World of Sin*: Who will deny, but that there is a Spirit in our Age, as well as in other Ages, that will convince Men of Sin? Is this the Spirit of God, that convinceth the World of Sin, or is it the Spirit of the *QUAKERS only?* When People come to conſider really and truly, how they may ſerve God aright, they will find there is no ſerving God aright, unleſs they come to Chriſt the Mediator, that in and by him, they may put up Supplications to God; and through him, they may expect at the hands of God, Peace and Comfort; and there is no other Way, nor never will be.

The Jews, they had another Way, they had an outward way of ſerving God; this ſtood in divers Offerings, Sacrifices, Waſhings and Obſervations; this was a way of Worſhip of God's own Inſtitution to that People; but what came of it? When the Apoſtle came to graſp it, he ſaid, *The Comers thereunto, were not made perfect:* What were the Tranſgreſſors of it then? They that would ſin on, and continue in Sin, and not bring a Goat, or a Ram, or other Oblation; they that did obſerve it, and came up to the point of the Law, they did bring their Offering when they were convinced of their Sin: If a Man ſinned, he was to bring an Hee Goat, and to bring it to the Door of the Tabernacle; but when he ſinned, the Conſcience of Sin, the Guilt of Sin

remained upon them. *For it was impoſſible,* ſaith the Apoſtle, *that the Blood of Bulls and Goats ſhould take away the Sin: For if the Blood of Bulls and Goats, and the Aſhes of an Heifer ſprinkling the Unclean, Sanctifieth, to the Purifying of the Fleſh; how much more ſhall the Blood of Chriſt, who, through the Eternal Spirit, Offered himſelf without Spot to God, Purge your Conſciences from Dead Works, to ſerve the Living God?*

When there is no hope of Attonement and Reconciliation with God, by all thoſe Offerings under the Law, he tells you of *one Offering of the Son of God himſelf, through the Eternal Spirit, by which he became a Propitiation*; for thus will it do; If I believe that Chriſt offered an Holy Offering to the Father for my Sins, I believe he offered his Body, and that through the Eternal Spirit, that he might be a Propitiation for Sin, and take away Sin, and have Power over Sin and Death, and conquer Death and Darkneſs: The Apoſtle drives the matter further; you muſt come to the Inward Work of this outward Offering, this Eternal Offering, that was in due time offered to God; you muſt come to know the Operations of it, by the *ſprinkling of the Heart from an Evil Conſcience*: So that there was to be an Applicatory Faith for the offering of that. The way to a Saviour was not made by Man, no more than the way of Salvation by Chriſt was found out by Man; no more than the Application of the Benefits is effected by Man.

Where

Where it pleaſed God to call a People by his Grace, he calleth them by his Son; not by this and the other Form: *No Man cometh to me*, ſaith Chriſt, *except the Father, which hath ſent me, draw him*: The firſt thing that a Man or Woman comes to be aware of, is the ſecret Senſe and Feeling of the Lord's Divine Power upon the Heart, to ſeek Chriſt Jeſus; as ſoon as they feel this, and embrace it, this is a Token of the Love of God: I hope all this Congregation will acknowledge, that they have ſometimes felt his Drawings, and that they have not embraced and cloſed with them ſo well as they ought.

When People are aware of theſe Drawings inwardly to Holineſs and Righteouſneſs, and are ſenſible that they ſhould, with care and intention, cloſe with them, for the good of their poor Souls, and that it concerns them to be happy in the other Word that is to come, and therefore reſolve to be led by theſe Drawings of the Spirit of God: Theſe are not Weeds that grow in the Fields Naturally; theſe are Sparks of Divine Fire, kindled in the Hearts of Men by God himſelf: No Man comes unto God, 'till God cometh to him, and touches him, and gives him Senſe and Motion; theſe are the Motions and Stirrings of God's Holy Power, in the Hearts of many that are wicked and abominable; yet the Lord doth not deſpiſe the Work of his own Hand, but reacheth to ſuch.

When the Lord meets with thoſe that De-

ſpiſe not, but highly Prize this wonderful Grace, and cloſe with it, and are glad of it; ſuch an one ſaith, I feared that the Lord had forgotten me, and had paſſed me by, and had done with me; but I ſee he viſits me again, and he hath viſited my Soul this Day, inclining me to walk more anſwerably and ſuitably to his Love; he hath doubled his Power upon me, and hath kindled an holy Fire in my Heart, and cauſed me to ſeek after him; he hath touched my Heart, and I will pour out my Soul in Supplication; ſeeing he hath touched me, he will take hold of me by his Power, and he will keep me from being any more drawn away; I will live in the Senſe of his Power and Mercy, that keeps me Night and Day, that I may encreaſe in it, and grow in Grace: When the Lord meets with ſuch an one, he will draw him into the way that he hath appointed, *None can come unto me*, ſaith Chriſt, *except the Father which hath ſent me draw him.* If I am drawn, into what Form ſhall I go now, and what Ordinance ſhall I take up now? This is all under Feet, this is none of my work, I will come to Chriſt the Mediator, and he will take the Government and Rule of me; it is not my beſt way to ſtudy for a Form, and an outſide Religion, I will wait upon that Power that hath thus touched my Heart, that he may by degrees bring me to the Obedience of Chriſt.

But ſome are ready to ſay, Who, and what is this Chriſt Jeſus, that you are a ſeeking of, that

that immediate Christ Jesus that is Extant and Present, that I am to have to be the Object of my Faith; that I may believe in him, and come to acquaintance with him, that I may partake of the Life of Jesus Christ, and have it communicated to my Soul?

We have not a Thought, or a Word to speak, that may derogate from the wonderful Grace of Christ, who died in his Person on Earth for the Salvation of our Souls: Yet we must know, that the Lord Jesus Christ may be be Spiritually present with us, and take the Government of us, and we are to be subject to him: How shall this be? I am speaking of one that hath felt the Father's Drawings, when he draws them to his Son, and draws them to something that is Holy and Pure: this God the Father hath begotten: We read in Scripture, *that God hath begotten Christ, who is the only begotten of the Father.* It is strange, you will say, to speak of begetting Christ again, God begets Christ again, that is, Spiritually, he being the First-born in many Brethren, in every true Bleliever, and there is a Travel of Soul that Christ may be formed in him. See what Travel of Soul the Apostle *Paul* falls into the second time, for the *Galatians*: They were a brave People, they worshiped God in the Spirit, and believed Christ Jesus, and afterwards they came to be seduced by false Prophets, and false Teachers, that set them about their Works, and told them that they could not be Justified and Saved without their own Works: These false Teachers

that came among them, were as bad as Popiſh Prieſts and Friars: It is not your Obedience to Chriſt, and the Spirit, that will ſave you, you muſt be doing: So theſe poor People were deluded and bewitched; to give you the Apoſtles own Words, and ſo they were Infatuated, and *drawn away from the Simplicity of the Goſpel*, and they thought by the Works of the Law to obtain Salvation: The Apoſtle writes a Letter to them, and tells them, that he *travelled in birth again, 'till Chriſt was formed in them*: If this was not Scripture, it would look like a ſtrange work; there muſt be a forming of Chriſt, a Birth there muſt be, and a begetting: Who muſt beget in this and that moment, but the ſame that begat from the beginning; the ſame is the Father, he begets Chriſt in all that believe and obey the Goſpel. He is begetting ſomething in me that is Holy, though I be Unholy; the Father, by the Operation of his Divine Hand, begets ſomething in me that is Holy: This I find, though I am not ſo good as I ſhould be; I have that given me that will tell me, that the more I adhere and join my ſelf in my Deſires and Affections to this good Principle, the more I ſhall partake of the Quality of it; this good Principle, though it be like *a little Grain of Muſtard-ſeed*, I cannot tell what to compare it to for Littleneſs, in Compariſon of the Great Lump and Maſs of Sin, Corruption and Filthineſs, that wars againſt it; yet this will overſpread all that is bad, and make me *Holy*, as that is Holy; Pure, as that is Pure, and

to

to have a Love for him from which it came, even to Chriſt and God; it will gather the Affections from corruptible Things, and place them upon things above.

This Faith tells People that it is *the ſubſtance of things hoped for, and the evidence of things not ſeen*, ſuch an one lives by Faith, ſuch an one that comes to be joined to that, that is begotten of the Father, He *lives by the Faith of the Son of God*, and can do nothing of himſelf, but through Chriſt that ſtrengthens him; he ſays unto God, I perceive I can do nothing without thee; I cannot Pray unto thee, nor Serve thee; of my ſelf I can do nothing acceptably, but through Chriſt the Mediator; ſuch an one becomes like a little Child, and he muſt be Led; and who muſt Lead him, but the Spirit of Chriſt?

You cannot Preach, ſays one to him, unleſs you be moved by the Spirit: You cannot Pray 'till you be moved by the Spirit: How ſhould I? No, without him I can do nothing, I cannot Preach, nor Pray, nor do any thing acceptable to God the Father, but by Chriſt; and he hath Revealed him in me.

This is no new Doctrine, we ſee the new and living way; it was an old way to old Chriſtians, and a new way to the New; and ſo a Thouſand Year hence, if the World laſt ſo long, Men will ſee that they cannot do any thing pleaſing to God, but as they are gathered into Chriſt, they will ſee their own Righteouſneſs, Works and Doings will avail them

nothing at all. This is all laid at the Feet of Jeſus, whom God hath exalted to be a Prince and a Saviour, to be Lord and King.

Now my Friend, we are engaged in this Age, abundantly engaged to offer thanks to God, through Jeſus Chriſt, that he hath provided and opened a way for the ſending forth the Spirit of his Son: And that God hath gathered a People, and hath made known to them the way of Life, that they might walk in it; but there is no walking in it, but through a Daily-Croſs, and Self-Denial: It is not likely that a Man ſhould be brought back to God the ſame way that he went out from God; and the Prophets and Apoſtles do allude to this turning to God, *When thou turneſt aſide to the right Hand or to the Left, thou ſhalt hear a Voice behind thee, ſaying, This is the way, walk in it.* There is a Voice that calls to People in our Days, to look behind them, for they are out of the way: This Prophecy is fulfilled in our Day; we cannot turn away from the good ways of God, but we may hear a Voice behind us, ſaying, Thou art ſinning againſt God, and breaking the Holy Law of God. Now if People return, it muſt be by the Croſs; I will not return to God, ſaith one, I have Pleaſure, Profit and Honour, and whatſoever my Heart can deſire, in this evil Way that I am walking in; If I return, I ſhall have nothing but Shame and Reproach, I ſhall be undone and ruined, and I ſhall loſe the Favour and Friendſhip of my Friends and Relations! I cannot return to God,

but

but through a Daily-Croſs, and Self-Denial: What then? It's likelier to be the right way, by this bearing the Croſs. Chriſt tells us, *If any will come after me, let him deny himſelf, and take up his Croſs and follow me.* This Voice of Chriſt calls me to repent and turn from Sin, and giveth me a ſtrong Argument, that it is true, that it is the ſame way that will bring me back to God, by the Mediator: It brings its own Evidence with it; we need no Argument to prove that it is a right way; it is a right way, becauſe it is the *narrow way*; it is the right gate, becauſe it is the *ſtrait gate*: Every Body can walk in the broad way with eaſe, without any Croſs.

When People are come thus far, that they are convinced of their Duty, when they are called to amend their Lives and Converſations, to forſake their Lives and turn to the Lord: This is the great Queſtion; have I Power to do this? This Queſtion hath Stumbled a great many, when they have ſome beginning thoughts of turning to the Lord; and at laſt they have ſetled themſelves in a belief that they cannot do it; it is true, and nothing truer, that Men convinced of their Sins, have not Power to leave their Sins of themſelves; this is true, but not all the Truth; to Men that God convinceth of Sin, he gives them Power to be made willing to forſake their Sins: He hath given Power to all that *are in Chriſt Jeſus to believe and become the Sons of God; then they have denied Ungodlineſs and worldly Luſts*, if they be the Sons

Sons of God, and *live Righteouſly, Soberly and Godly in the World.*

But what ſhall they do that are ſenſible they have not Power to forſake their Sin, 'till God is pleaſed to give them Power? Such have nothing to do but to wait upon the Lord, for the giving of this Power; and then I have a Duty incumbent on me to anſwer this Power: The Apoſtle upon this Subject, tells us, what People are to do for their own Converſion: He aſcribes the Power of Converſion to Chriſt Jeſus; the Prophets and Apoſtles, they tell us, there is ſomething for Man to do, that is, if he hath not Power, he is to be willing to receive it. The Apoſtle hath a notable Expreſſion to this purpoſe; he puts them in mind, how they uſed to do by the Devil, when they were the Devil's Servants; they did obey his Commands, and yielded their Members Servants to Unrighteouſneſs: How did they yield? They did it heartily, with Pleaſure and Delight. Thus you did when you did not know the Power of God; but now you are come to the Knowledge of the Power of God, *Yield not your Members as Inſtruments of Unrighteouſneſs unto Sin, but yield your ſelves unto God, as thoſe that are alive from the dead, and your Members as Inſtruments of Righteouſneſs unto God*, Rom. 6. 13. Let your Minds, and Wills, and Affections, be joined to that Power which God viſited you with; in Love to God, give up your Members as Servants unto Righteouſneſs.

Here is ſomething for Man to do in the Day

Day of God's Viſitation; *Thy People ſhall be willing in the Day of thy Power*, when they come to that, and experience that, this ſhews that they are the People of God: But they that are not a willing People, are none of God's People, God's People are ſo; and I pray God make you all ſo, to be a People willing to be God's People, when he gives you Power, and it will not be long before he gives you Power to forſake your Sins, to forſake this, and the other fooliſh, proud and vain Action, and Faſhion; he hath made Chriſt Jeſus to be Lord and King, and he ſhall reign over Death; he hath made all things by Chriſt, and he is become the Saviour of all Men, but eſpecially of them that believe; ſo that I would have a ſpecial Salvation, and thou wouldſt have it too: Chriſt hath made a Way, and opened a Door for us to be ſaved, *that we might have an abundant entrance into his Everlaſting Kingdom*: But I would have a ſpecial Salvation, that would inveſt me with the Love of God in my Heart, before I die; it is to be had through Chriſt, therefore to him will I come, to him muſt every one come, and every Knee bow to his Name, and every one muſt wait for his appearing in the Spirit: When Chriſt appears, Truth ſtirs. Now, if a Holy Divine Life is in thee, it is He; if a Principle of Truth ſtir in thee, it is He: The ſame Jeſus, only in a ſmaller Manifeſtation; he that is Faithful in a little, He will make him Ruler over much: This is he that God

hath

hath ordained to be the Captain of our Salvation; this is that which we Preach in his Name, and teſtifie and declare to all People, that there is no other Salvation, no deliverance from Death and Hell, but by and thro' him; *In him there is a Reconciliation, and that Peace which paſſeth all Underſtanding*, and Power over all thoſe things which have captivated us, and made us diſobey our great Lord and Maker: Let us wait for the coming of Chriſt; *He is our King, our Lord and Law-giver, and he will ſave us:* This was the cry of his People of old, for the glorious and great Salvation he hath given, and the Work he hath wrought: Let the Prayers and Supplications of all People, that deſire Salvation, be put up more and more, that he will viſit the Earth, and give Power from above, and *bring us into that new and living Way, which he hath conſecrated for us, through the Vail, that is to ſay, his Fleſh*; to whom be Glory, for Ever and Ever, *Amen.*

His Prayer after Sermon.

MOST Bleſſed and Glorious Father, and Fountain of Life, and of all Living-Bleſſings, whoſe glorious Day dawneth; by thy Power thou haſt brought the Children of Men out of Darkneſs, that they might walk in the Light thereof; great Joy, and ſtrong Conſolation haſt thou brought unto thine *Iſrael*, unto the People that thou haſt gathered by the Arm of Power; thou haſt made them, O Lord,

to take great delight in thy ways; for thou haſt cauſed the Light of thy Countenance to be lifted up upon us, and thy holy and divine Preſence hath gone along with us, from time to time, through all thoſe States and Conditions, and through all thoſe Trials and Exerciſes that we have met withal, and that thou haſt led us through. The right hand of thy Power, O Lord, hath been with us, and therefore we have not failed; and thy heavenly Bleſſings have been rained down upon us, that have made thy Heritage to grow and become fruitful, to the Honour of thy great Name, and the eternal Conſolation of our Souls. And therefore, O heavenly Father, in the conſideration and feeling of the great things thou haſt wrought for us, and for the continuance of thy Love to us, our Souls are always engaged to offer high Praiſes, and humble Thankſgivings to thy great Name; and the Supplications of our Souls, whom thou haſt quickened and brought to Life, are daily poured forth upon thine Altar, that as thou haſt hitherto helped us, thy holy and divine Preſence and Power may ſtill accompany us to the end of our days; and that in all the Exerciſes, and Trials, which thou art pleaſed we ſhould meet withal, we may find thy Preſence with us, that thy Eternal Heavenly Power may ſurround us, that ſo we may be more than Conquerers, through Chriſt, that hath loved us: And O powerful God of Life! our Souls rejoyce, and our Hearts are made

glad

glad to behold the Progreſs of thy Power in our day, how thou haſt brought down the Mighty from their Seats, and haſt exalted thoſe that are of low Degree; how thou haſt laid the Mountains low, and exalted the Inhabitants of the Valleys: O bleſſed Father of Life and Power! Praiſes, Praiſes wait for thee in Sion; and dear Father, by the Operation of thy wonderful Power, preſerve and keep thy Children, whom thou haſt gathered into a living Senſe of thy Preſence, that they may bow before thee, and be exerciſed in a daily, holy, divine Worſhip unto thee; that ſo, powerful God of Life, thou mayeſt daily pour down thy Bleſſings upon us, and delight to manifeſt thy ſelf to be our God; and let us live as becomes a People that are gathered unto thee: O Lord God Eternal, carry on thy great work in the Earth, and make known thy Power more and more; there are many Breathing-ones, and many that cry to thee daily; Living Father, it is the Operation of thy Spirit that hath raiſed theſe Breathings, and kindled theſe Deſires in them, and it is thou alone who art able to anſwer them; therefore, Living God and Father, they are committed to thee; the Mourners, the Bowed-down, and thoſe that are laden with Sin and Iniquity, and that groan under the Preſſure and Burden of it, let their Burdens be taken off, and the Yoke of Chriſt, that eaſie Yoke, be put on, and let none of thy Commandments be grievous to them, that they may be made meet to enter into thy Kingdom; let them

them be brought through the labour and travel of Regeneration, and let none be exalted into the airy Viſion and Sight of Things, but by thy living Power, be riſing to Eternal Life in their Souls: And Lord, we pray thee, fit and prepare all thy People for the Work and Service which thou haſt been pleaſed to call them to, that ſo thy Name may be exalted over all, and thy Truth ſpread more and more; and let all Error and Darkneſs be expelled, and let the Power and Influence of thy Name be great in the Earth, that all thy ſcattered People may be brought home, to reſide in thy Houſe, that there may be Unity and Concord amongſt them, and they may all with one Heart and Mind, return, and aſcribe Praiſes, and Honour, and Glory to thy Holy Name, for all thy Bleſſings, Mercies and living Refreſhments, that we have received at thy Hands, for thou alone art worthy, and God over all, bleſſed for ever and ever, *Amen.*

SERMON VI.

SERMON VI.

The Divine Monitor:

Or, Light from Heaven.

Preached at Grace-Church-Street, June 19. 1692.

IT is a great Priviledge to the Sons and Daughters of Men, that it has pleased God Almighty to open a way, how they may come to the true Knowledge of himself: And O that there was a Heart in every one of us that could rightly prize this Priviledge, as we ought to do; for in the Knowledge of the true God consists our true Happiness, and without this, the Mind of no Man or Woman can be good: There is nothing seasons the Mind and Soul of Man, and prepares and fits it for an Everlasting Well-being, but the Divine Knowledge of the Living God that made him: And there is a Propensity in the Soul of Man, even since the Fall, to return again to God, and to have that Acquaintance and

nd Communion with the Lord that Man had efore he fell; and they that have regard to hat inward Spark of Divine Love, they find n their own Souls towards God, they will experience that the Lord is Merciful, and Gracious, and Propitious to that which is of himſelf.

For tho' the Soul is loſt, and Man is loſt, through Tranſgreſſion, and a great Alienation is happened between him and his Maker; yet the Mercy of the Lord endureth for ever, and his Kindneſs and Favour to loſt Man is ſuch, that he ſtretcheth out his hand all the day long, and preſents and offers to the Children of Men, a Friendſhip and Acquaintance, and a Communion again with him: and tho' by Sin and Tranſgreſſion, there is a rebellious Nature grown up in the Sons and Daughters of Men, yet the Soul of Man is not wholly ſo; there is ſomething that ſtrives and labours in a contrary way, and perſwades the Soul to turn again unto the Lord, and to wait for the Knowledge of God; and whoſoever hearkens with care and diligence, to that divine Monitor, that is daily drawing and perſwading People to ſeek after God, they come to underſtand, that the Lord is not ſo angry with Mankind, but his Love, and Mercy, and good Will, reaches towards all the Sons and Daughters of Men; and the Bar that hinders their Communion with God, and Peace with God, it is not in the Lord, but it is in themſelves; and therefore the Remedy muſt be wrought in themſelves.

This

This is evident to every Eye, that there is ſomething gotten into Mankind, which the Holy God cannot own, and can never have Fellowſhip with; that is, another contrary Spirit hath wrought upon the Souls of People, and hath ſeduced, and drawn them out, to that which is Unholy, and contrary to God, and the Terms of God's Covenant to Mankind, which is, that he ſhould forſake that which the contrary Spirit hath wrought: *Let the Wicked forſake his ways, and the Unrighteous Man his thoughts:* Why ſhould he forſake his ways? Becauſe the Lord never led him into thoſe ways: He that made him, never led him into them; but the Devil, the Enemy of Mankind, ſeduced him into thoſe ways; therefore the Creator cries out to him, *Let the Wicked forſake his ways, and the Unrighteous Man his thoughts*; I cannot have Union with him, as long as he walks in his evil Ways; I cannot dwell in his Mind, ſo long as evil Thoughts are in it: So may the Lord complain of the Works which the Devil hath wrought, that Man is carried away from God, by his evil Thoughts, and the Works of the Devil.

Why doth not God deſtroy thoſe works, when he is Almighty, and able to do it? Very true, God is ſo; but he hath offered to Mankind, through the Son of his Love, a way and means, how Man may come to be purged, and cleanſed, from the Evil that the Devil hath wrought in him, and how he may come to be reconciled

reconciled to God: God hath not choſen the way of Coertion and Force, and to work altogether by irreſiſtable Power, that Man ſhall go to Heaven whether he will or no; there was no Force uſed for his going to Hell and Darkneſs, but it was the choice of his Will; the Devil could not have forced him, and led him away out of Covenant with God, he could not compel him to break the Holy Command of God; but the Devil tempted him, and he yielded to the Temptation, and now Man is driven out of the Preſence of God; yet God hath found out a way for the Sons and Daughters of Men, to turn again to him: What by Force and Coertion, and irreſiſtable Power? No, but the Scripture ſaith, He hath offered Faith and Salvation to all Men: *He hath freely given the Son of his Love, out of his own Boſom, who making himſelf an Offering for Sin, hath preſented a way and means for Man's returning again to God.*

How doth God preſent Chriſt to us? He preſents him to the view of every one's Mind, to the Underſtanding of every Soul; he offers and preſents him for Salvation to the ends of the Earth. There is a Damnation come in by Man's being ſubject to Satan, but Salvation comes in by his being ſubject to Chriſt; as Damnation came in by his being defiled, ſo Salvation came in by his being cleanſed: As the Devil is the Defiler, ſo Chriſt is the Cleanſer, and Man is the Object upon which both do work; and they that have been defiled and

corrupted

corrupted (as we all have) by the unclean Spirit, can any of us give a reaſon why we ſhould not be cleanſed by the Holy Spirit? We have loſt our right to Heaven by Sin and Tranſgreſſion, in the firſt *Adam*; and can any give a reaſon, why we ſhould not be reſtored, and redeemed, by Jeſus Chriſt, the ſecond *Adam*? No reaſon can be given of our Redemption, but that God is free in his Love, and Chriſt in his Offering: *He hath offered himſelf a Sacrifice for Sin: Every Prieſt hath ſomething to offer; this Man, the Man Chriſt Jeſus, offered himſelf, through the Eternal Spirit, a Sacrifice for Sin; and now the Sacrifice is offered, and a door is opened, and a new and living way conſecrated through the Veil, that is to ſay, his Fleſh.*

Now who can be wiſe enough to find out a reaſon, why all Men enter not in at this Door? For all Men run in at the other Door, which the Devil and *Adam* opened to run from God, all could run in at that Door: What is the reaſon, that all run not in at that Door which Chriſt hath opened, and God hath revealed, and which coſt Chriſt ſo dear to work our way back again, for Mankind to return to God? If we go about to enquire into the reaſon, we ſhall find it very little, for there is all the reaſon in the World we ſhould ſerve God, and ſeek our own Happineſs; there is all the reaſon in the World we ſhould part with Sin and Iniquity, and with the Devil's Work, which he wrought, if we knew but how: Now this, I ſay, is a great Priviledge,

that

that God hath afforded to the Sons and Daughters of Men, that they may know; for here the Terms of the Goſpel and of Salvation, are brought into a narrow compaſs, to a ſhort ſum, there need no Catalogue of them; they that will be ruled by the wicked One, muſt have their part with him; and they that will be ruled and governed by the holy One, ſhall have their part with him, *that where he is, there they may be alſo.*

Is this in the Power of Man's Will? No, there lies the Miſchief in the Will of Man; for you cannot but know by Experience, if a Man may have his own Will, he will always run headlong to Deſtruction, and run in the way of Wickedneſs: And if ever he comes to turn out of that way, into the way of Righteouſneſs, he muſt do it in a way that is croſs to his own Will. Some have ſaid, becauſe we have ſpoken of the Free Grace of God, in a way that is univerſal, of his Kindneſs to Mankind, through Jeſus Chriſt, they have ſaid, that we hold Free-Will, that Men might be ſaved if they would; but alas, we have tried it, and we have an univerſal Knowledge, that is able to convince us, and all the World, that it is far enough from our own Will: Man is far enough from being able to ſave himſelf, from being ſaved by his own Will; he can run on to Damnation, there is a Current goes with his Affection, and with his corrupt Deſires, they go with the Current and Stream; as long as a Man goes on in Sin, he ſwims down the Stream

Now

Now many, after they have long gone on in Sin, and their evil ways, they think of returning to God; for they think there is a better way, a ſurer and ſafer way for their Souls, than to go on in Wickedneſs: So there is; if there be ſo, ſaith the ſincere Soul, O that I might walk in it: Why doſt thou not? I am convinced that I ſee a more excellent way than my way is, a better Walking and Converſation than my Life is; but alas, it is too hard for me to walk in it: Why? What is the matter? What makes it hard? Becauſe of my own Will; I cannot walk in it and have my Will, I cannot walk in it, and enjoy my Affections and Deſires, and my Intereſt in the World: This is no wonder that thou telleſt me; now thou art convinced of a better way, and wouldeſt walk in it, and thou canſt not walk in it, but thou muſt take up a Daily-Croſs; we might all of us tell that, and read it before; I pray God you may come to read it within, what a Croſs it is you are to take up, and what Way it is you are required to walk in; that is the way of God, the way that leads to Heaven, it is a narrow way; the way that the Devil would have you to walk in, is a broad way, there is no Rub in it.

O would you but once come to Experience, how hard it is to walk in that *way that leads to Life*, you would find that you cannot do it without Self-denial: It comes to this point; I read of it before, but now I find it ſo: Such a Man, or ſuch Woman, will ſeriouſly apply

apply themſelves to live blameleſs, harmleſs, and inoffenſive towards God and Men; they will ſet a Bridle, and a Watch before their Mouth, that they may not ſpeak a vain Word; they will take care of the Frame and Temper of their Minds, that they ſin not in their Thoughts, that they ſin not with their Lips, nor with their Hands: This is not as I was wont to do; I was uſed to have my liberty; now I find my ſelf yoked, I dare not ſin againſt God: Now I find, by Experience, what I heard before, that no Man can follow Chriſt, without denying himſelf, and taking up a Daily-Croſs.

I would have you experienced in this work; wicked Men think it a pleaſant Life, to follow the Devil's Work, and to walk in the *broad way*; but the way of Self-denial is uneaſie, there is much Strife and Oppoſition in that way; if I have a mind to ſpeak a vain Word, I am Limited; if I have a deſire to wrong my Neighbour, and cheat and defraud him, I am Limited, I am not to do it, that belongs to the broad way; if a Man will ſeek after the Lord, and walk in the way of Holineſs and Righteouſneſs, the end whereof is Peace, he will find it is a narrow way, wherein he cannot enjoy his own Will; ſuch an one muſt be a *David*, who ſaid, *I behaved my ſelf as a weaned Child*; that is, as one that is Afraid to be Beaten.

But thou wilt be ready to ſay, I am a Man, and not a Child, I am come now to be a Man, a Man of Parts, I have ſeen much, and read

much, and would you have me become a Child? What a great Man was *David?* if you ſpeak of a Man, he was a Man of Dignity and Honour, a Man of Valour and Experience; yet when he ſpeaks with reſpect to the frame of his mind before the Lord, he ſaith, he behaved himſelf *as a weaned Child*, as one that feared to be beaten, feared to commit an Offence, he feared the Rod of his God upon him, he feared ſomething of Judgment upon his Conſcience: *David* was an Old Teſtament Man, but he had regard to that which never waxeth old, but it is the ſame in all times, new and old, *Alpha* and *Omega*. Chriſt Jeſus was his Leader, before he was born of the *Virgin Mary*, his Word was a Light to his Feet, and a Lanthorn to his Paths: *David* had Acquaintance with God, who did lift up the Light of his Countenance upon him.

And when Chriſt himſelf came to Preach upon Earth, he ſaith himſelf, *Every one that comes into the Kingdom of God, muſt become a little Child:* He muſt become as a little Child in Simplicity and Subjection, he muſt be under Government, he muſt become like a little Child, or he muſt in no wiſe enter the Kingdom of Heaven; they muſt not think to enter into Chriſt's Kingdom becauſe they are Men, Men of Parts, Men of Courage, Men of Underſtanding, Learned Doctors, Maſters of Liberal Arts and Sciences: Theſe may help to make them Men, but they muſt be Children, all their Wit, and Parts, and Manhood, Cou-

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rage and Valour, will do them no good; for little Children, Babes and Sucklings may understand more than they of Divine Mysteries, and have greater Communion and Entercourse between God and their Souls than they; so that whosoever enters into Christ's Kingdom, must become like little Children.

So that here is a way provided by Jesus Christ, for Man to come again into the favour of God, which is by Christ alone, not by any thing that a Man can do, Christ must be their Leader and their Councellor, he alone can give them the true Knowledge of God: *No Man can know the Father but the Son, and him to whom the Son reveals him:* Men can never attain to the saving Knowledge of God by Study, and by Disputation and reading Books, and Commentators, and Observators of matters of Religion: Time would fail me to speak of the multitude of Books that have been written about the Knowledge of God: You must come to Christ for Divine Knowledge, Theology, the Knowledge of God, and Divine and Heavenly things are from Christ; he shall have this Divine Knowledge, be he never so simple, that comes unto Christ for it; he cannot have it any other way, for God hath ordained this way; saith God, He shall have it of my Son, who is the Reconciler, the Mediator between God and Man, he shall be beholding to Christ for all: All Mens own Works and Labours will not justifie and save them, for God hath Committed the whole work of Salvation to Christ:

One would think it ſhould be no great matter for Men to lay aſide their own Works and Duties, and ſubmit to Chriſt; but I tell you it is very hard, and I found it hard my ſelf.

Men think by Reading and Learning, and hearing this and the other Mens Notions and Opinions, they may be edified and profited, and come to the true Knowledge of God; but while they are waiting upon God, in the way he hath appointed, they may receive Knowledge from Chriſt, and be more certain and infallible in what they do know, than by conſulting all the wiſe Men, and learned Doctors in the World: For no Man knows all at once, and no Man knows all things neither; it is not a thing neceſſary that Man ſhould know all things in relation to God; for as he is in himſelf, he is incomprehenſible; *For no Man knows the Father but the Son, and he to whom the Son ſhall Reveal him*; yet that which he knows of God, he may know it is certain and infallible.

Suppoſe a Man know nothing of God, but that he is the *Searcher of the Heart, and Trier of the Reins:* There are many have tried this, and ſay they know it, that yet doubt whether there be a God or no: But when God comes within them, and convinces them of Sin, and ſearcheth them, and brings Judgment upon them for what they have done, then they know infallibly that God is *the Searcher of Hearts.* This is not a Man's work, this is the work of God; if I find God doth approach my Spirit, I know it is God's work; I have now got ſome Knowledge

ledge of God, how came I by it? Who gave it me? No Body but he that hath all Knowledge, he that was with the Father from the beginning, and was glorified with the Father before the World began, he me gave this Knowledge; and how did he give it thee? By his Spirit, *for he hath ſent forth the Spirit of his Son into my Heart*; and that Spirit of Chriſt ſearches the Hearts, and tries the Reins: He tells me this is Evil that thou haſt done, this is that which God that made thee hath againſt thee; this thou muſt forſake, and this thou muſt repent of; here I have an Infallibility of what I know, but I cannot get rid of my Evil.

Now if I can believe in the Power by which my Heart is ſearch'd, and truſt in him that hath begun to deal with me, then his Work is not only to reveal his Light to convince me, but to put forth his Power to convert me; ſo that by the Power of that Truth by which my Heart is ſearch'd, I come to be converted, and turned from my Sin, and break off from it; and when I am broken off from it, I am ſure, and have a certainty that it is ſo, that I am broken off from ſuch a Sin, and that my Heart is turned againſt it; I am ſure that now I hate it, and deteſt it, and that God hath turned my Inclinations another way: I am ſure this is God's work, I can witneſs this Infallibly, that ſomething is now done in order to my Redemption: But there is ſomething yet remaining to be done; What then? I will go ſtep by ſtep, by following my Guide, I ſhall be ſure to be ma-

king ſome progreſs every Day, to that ſtate to which the Spirit of Chriſt will lead me: Theſe Perſons come to a Certainty of Knowledge by their own Experience.

Some will ſay, Take heed of being deluded and deceived by the *Quakers*; ſo ſay I too: Take heed of being deluded by any Body; if any go about to perſwade thee, to believe that which thou knoweſt to be a Lye, I am ſure they are about to delude thee; I would have every one to have an Evidence in themſelves of what they believe.

Doth a Man believe ſuch an One is a Drunkard, becauſe the Scriptures declareth Judgment againſt the Drunkards; the Scripture ſaith, *Wo to the Drunkards of* Ephraim? There are Judgments denounced againſt the Drunards in the old Teſtament; conſider, the Scripture doth not tell ſuch and ſuch by Name, that they are Drunkards; but the Spirit of God, by a Work and Operation upon a Man's Conſcience, ſingles him out, and charges him with the Guilt of Drunkenneſs.

There is a great Condemnation pronounced againſt Whoremongers in Scripture, but it doth not tell us who they are by Name; but their Conſciences tell them ſo, and gives infallible Judgment againſt them, and ſay, *Thou art the Man*, thou art a Perſon that God doth judge and condemn; *Whoremongers, and Adulterers, God will judge*; but that doth not concern thee, and affect thee, except thou be one; I may read this an hundred times in the Scripture,

and

and not have a reflection in my own Conſcience, except I be guilty: But when God meets with a guilty Perſon, and judgeth and condemneth him, there will be an Infallibility in what ſuch an one knows. If a Whoremonger is reflected upon by his own Conſcience, if his Conſcience tell him he is the Man, if all the World ſhould flatter him, and ſay he is not guilty, he would certainly know that they tell him a Lye.

So that here is no Dependance upon any Man's Judgment, but upon an Inviſible Judge in a Man's own Heart: Who ſhall delude and deceive this Man, that hath this Experimental Knowledge? Thoſe Perſons will not deceive a Man, that would turn him from the Evil of his Ways; theſe do not go about to deceive him, that will tell him he muſt hearken to that Principle of Truth and Holineſs in his own Heart; they would deceive him that tell him he is converted when he is not, and leave him there: But when he is really converted, and turned from Sin, to God, ſome will tell him he is deluded, and deceived; I pray God every one of us may be ſo deceived: Saith the Apoſtle, *We are Deceivers, yet True:* All that are truly converted, though Men cry out they are Deceivers, though they are Deceivers, yet true; they are come to the Savour of the Knowledge of God, through Chriſt; and ſo ſhall certainly *Come to be Partakers of the Inheritance that is undefiled, and that fadeth not away.*

Friends, you know that this hath been the

Propoſition of all the Prophets, and Apoſtles, from the Beginning to this Day; the thing that they have propoſed to the Sons and Daughters of Men, hath been to enquire after the Knowledge of the true God: It hath been wonderful to conſider, what the Devil hath done to preſent divers Doctrines that he hath found out, and ſtirred up others to invent a Company of Gods, that other People have adored and worſhipped. It is hard to find any Nation that do not worſhip ſome God; it is natural for Man to deſire to come to ſome God, he thinks he muſt come to ſome God, and cannot be happy if he come not to God: But the Devil hath invented many Gods, and ſet the People a worſhipping of Idols, the Work of Men's Hands, ſuch Gods that are ſo far from helping their Worſhippers, that they cannot help themſelves, they cannot wipe off the Duſt from their own Faces; and if they fall down, they cannot riſe again.

But this is not our Caſe, we have but one God preached among us, and but one Lord Jeſus Chriſt, the Mediator between God and Man: Our Condition is happy, in having but one God, in compariſon of theirs that have many Gods.

If the true God, that you worſhip, were but truſted in, you would be the happieſt People in the World: If you do but ſearch, you will find that the Devil hath in this Nation, and in this Age, ſtirred up People to worſhip as many Gods, as he did in other Nations in anti-

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ent Times, among the *Sidonians*, and *Amo-rites*, and others.

But you will ſay, We worſhip one God, and truſt only in one God, and one Chriſt, and one Holy Ghoſt, the only living and true God.

Do not tell me what God a Man profeſſeth to worſhip, but what God he truſteth in, that gives it the Name: Whatſoever a Man truſteth in, that he makes his God, whether it be Gold or Silver, or the Honours and Pleaſures of this World, if he truſteth in theſe things, he makes them his God. Let a Man but ſearch and try himſelf, and he will find ſomething hath got a Place in his Heart, that he cannot part with for Chriſt's ſake: He will be ready to ſay, I cannot part with my Houſe and Land, with my Wife and Children, and my Goods and Poſſeſſions, becauſe I have a Confidence in them, and believe they will do me good, and be a Defence for me; I truſt that in times of Peril theſe things may do me good: Here is a Divine Adoration, here is that Truſt, that Confidence that all true Chriſtians ought to have in the true God; and this is placed in theſe Earthly Things: Now, whereſoever the Truſt and Confidence is placed in tranſitory and earthly periſhing Things, theſe Men truſt in tranſitory Gods.

Nothing ſo ſhews that a Man makes the Lord his God, as when he caſts all his care on him, and puts his whole truſt in him, when he makes a profeſſion and acknowledgement of his Dominion and Greatneſs, and of all his other

Perfections, that by his Wiſdom he can procure for them all that is good, and by his Power keep off from them, and ſecure them from Evil. When I make the Lord my Truſt and Refuge, and truſt him for my God, I chuſe him before all the Gods of the Heathen, and truſt in him above all things under Heaven, upon the Account of the profundity of his Wiſdom, and the Almightineſs of his Power: When a Man hath this ſenſe upon him, he will walk before the Lord with Reſignation of Mind, and be willing to be at God's diſpoſal, and he will not only give up himſelf to God, but he will hearken to him, and hear his Voice when he ſpeaks to him.

God, who at ſundry times, and in divers manners ſpake in times paſt, unto the Fathers by the Prophets, hath in theſe laſt Days ſpoken to us by his Son: But, Where is his Son, you will ſay? He is in Heaven; but though he is *the High and Lofty One that inhabits Eternity, yet he dwells with meek, humble and contrite Hearts, that tremble at his Word.* If I be one of the number of thoſe that tremble at God's Word, I have that promiſe that he will come home to me, and dwell with me: It is well for thee, if the over-ruling Power of God hath prevailed upon thee, that thou canſt be willing to be at God's Diſpoſal, and ſay, Lord, What wouldeſt thou have me to do?

Therefore Friends, I would adviſe you all to love your own Souls, that when God deſires your Hearts, you would give them up to him, that

that there he might delight to dwell, and have his Habitation: Hearken to God's Voice, and have regard to his Word, which is a more ſure Word than any Man's in the World: There *is a more ſure Word of Prophecy*, ſaith the Apoſtle, *unto which you will do well to take heed*. This will check you, and reprove you, when you do Evil, and ſhew you wherein you have tranſgreſſed, and will encourage you, and be a Comfort to you, when you do that which is good. This will *make you wiſe to Salvation, and throughly furniſh you, and give you underſtanding for every good Work*. This Word will tell you, this you muſt not do, leſt you offend God, and wound your Conſcience, and grieve the Holy Spirit; this Word will help you ſo to ſpeak, as to adminiſter Grace to the Hearers; ſuch an one as hath regard to this Word, hath a Chaplain in his own Boſom: That will direct and teach him how to ſteer his courſe, and order his Converſation among Men, and how *to ſerve God acceptably*: This *High Prieſt's Lips will preſerve Knowledge*, even Jeſus Chriſt the Righteous, who ſpeaks to us in his Word; we can do nothing but by his Direction: If you come to him to lead you into all Truth, he will bring you to the Father, and reconcile you to him, that ſo you may obtain his Favour and Everlaſting Life; when one of Chriſt's Diſciples ſaid, *Shew us the Father, and it ſufficeth us*; Jeſus ſaith unto him, *He that hath ſeen me, hath ſeen the Father; and, how ſayeſt thou then, ſhew us the Father?*

ther? If you ſubject your ſelves to Chriſt, and to the Government of his Spirit, he will bring you to that Life, and Immortality, that *fadeth not away.*

This hath been our Labour and Travel from time to time, to preach Chriſt among you, and not to preach our ſelves, and gather a Church for our ſelves, but to gather a People in to Chriſt, who is Lord of Heaven and Earth: We would preach Chriſt Jeſus the Lord, we would not have you admire Men's Words and Sayings, and charge your Memory with them: But we would have you remember the Words and Sayings of Chriſt, who is the great Mediator, to reconcile Man again to God, that you may know him by his Power, working effectually in your Hearts; we labour for nothing elſe, and we want nothing elſe: *We are Ambaſſadors for Chriſt, as though God did beſeech you by us; we pray you in Chriſt's ſtead, be ye Reconciled to God:* That you may ſo live, *that whether you eat or drink, or whatſoever you do, you may do it all to the Glory of God,* your great Creator, that hath given his Son to die for you, and *Redeem you from all Iniquity, that you might be a peculiar People, zealous of good Works.*

Therefore let God have all the Honour and Glory, for all his Mercies and Bleſſings; let us render unto him hearty Praiſes, and Thankſgiving, for his wonderful Love, and acknowledge that it is a great Priviledge that we may obtain by Jeſus Chriſt, even

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to be brought again to have the Knowledge of the Living God, which we loſt by our Tranſgreſſion.

His Prayer after Sermon.

GLorious art thou in thy Appearance, O Lord, and very wonderful is thy Power, and thy Ways paſt finding out: And in this thy Glorious Day, thou art opening a way for the Sons and Daughters of Men, to turn to thee: And O Lord, thoſe whoſe Eyes thou haſt opened, rejoyce and are glad, becauſe they have ſeen the way of thy Salvation; and the Breathings of their Souls are, that their Feet may be kept therein, and that they may make ſtrait ſteps in their way to thy Kingdom: O Lord, we are ſenſible that our Strength, and our Power, and our Ability is only in thee; and therefore are the Souls of thy Children bowed and ſubjected to thee, waiting for the renewing of thy Power, that as our Temptations are renewed from day to day, thou wouldeſt make known thy Power in us, that we may feel the ſtretching forth of thy hand to ſave thy little Ones, out of the hands of the Deſtroyer. And ſo, powerful God of Life, break forth more and more in thy Glory, and make known thy Power, in expelling the Clouds of Darkneſs and Ignorance, and bring the Minds and Underſtandings of thy People to know thee more and more, 'till they come to the bleſſed Inheritance, among the Saints in Light: Holy and powerful Father, break in upon thy People by thy Almighty Power, and ſcatter the dark Clouds of Temptation, and cauſe the Light of Life to ſhine upon them; thou that haſt commanded the Light to ſhine out of Darkneſs, do thou ſhine into the Hearts of the Sons and Daughters of Men; open their Hearts, that they may receive the Truth, and make tender their hard Hearts, that they may live to thee that made them, and give a comfortable Account to thee of their Thoughts, Words and Actions, and let them

turn

turn to the Lord before it be too late to repent of them. Powerful God of Life, thy Mercy and loving Kindneſs doth abound, to a little Remnant that do believe in Chriſt, and do truſt in thy Name; thou haſt been with them in their fiery Trials and Tribulations, and to this Day thou haſt been the Glory of our Aſſemblies, and the Joy of our Meetings: We are ſenſible of thy Holy Power working in our Souls, and of thy renewing thy Love upon us: All that want a full ſenſe thereof, that are ſeeking and crying after thee for it, O let them be brought to a due full ſenſe of God: O ariſe for the help and the comfort of the Sorrowful, the ſighing, and the needy Soul; pour forth the Treaſures of thy Love upon them that follow hard after thee, and breathe for Deliverance; that ſo, powerful God of Life, Praiſes may ariſe to thee for all thy Mercies, abundant Bleſſing, for thy Goodneſs and Loving Kindneſs beſtowed upon us from time to time. Moſt powerful God of Life and Light, let the Eye of thy Favour be turned upon this Land of our Nativity; ſpare the Inhabitants of this City and Nation, that they may ſeek after thee; let them know the weight of thy Hand upon them, to bow them down to Humility and Brokenneſs of Heart, give them Repentance for their Sins: Living God of Life, diſplay thy Power to all, from the higheſt to the loweſt among us, and advance the Kingdom of our Lord Jeſus Chriſt, to whom thou haſt given a Name above every Name; and let his Kingdom and Glory be exalted over all, and ſhine in the midſt of us: Bleſſed Father of Life, give Wiſdom to our Councellors, that they may counſel for thee; make known thy Will, and ſend help from Heaven to all that ſtand in need thereof, and that wait upon thee for it; give them thy Holy Spirit that they may be guided in thy way: Let thy Son Jeſus Chriſt have the ſteering and governing of all things, and let Glory be rendered to thy great and worthy Name, and keep us in the Love of God and in Union with one another; let the ſtroke of thy Power remain upon the Hearts of all whoſe Hearts thou haſt touched at this time

time; let them be bowed down always in thy Holy Worſhip, and remain in a Belief of thy Truth, and ceaſe to do Evil, and learn to do Well, and walk acceptably before thee, that ſo Tranſgreſſion may be finiſhed, and Sin and Iniquity may be put to an end; and that Truth and Righteouſneſs may be ſet up, and ſhine among us, and that our Souls may rejoyce in thee, that we may magnifie and praiſe thy Power, and glorifie thy Name; for thou art worthy of all Honour, Praiſe and Glory, and humble Thankſgiving, for the Manifeſtation of thy Love and Power: All which we deſire to offer thee through Jeſus Chriſt, who art God over all, Bleſſed for ever and ever, *Amen.*

SERMON VII.

The Inward Preacher:

Or, the Office of Conſcience.

Preached at Grace-Church-Street, June 21. 1692.

My Friends,

MANY have been ſent among you, that from living Experience have declared their Teſtimony for the Truth, that you might all be brought to wait for the Teſtimony of Truth

Truth in your ſelves: This is that which will ſtand you in ſtead, to know the Teſtimony of Truth in your own Hearts to be for you; therefore you are to wait, eſpecially at ſuch times as theſe, to hear the Voice of Truth in your own Souls: For whatſoever the Preacher preacheth, if the Truth in thine own Heart doth not ſpeak Peace, it is not well with thee: Whatſoever Teſtimonies are born of the Truth it ſelf; it is the Truth that muſt bear Teſtimony of thee, that unerring Word, that gives to every one an infallible Evidence of their Peace with God, or, againſt that which hinders them.

You know our labour hath been to perſwade all People, to hearken to the Truth in themſelves, and to make it their buſineſs, and travel, and endeavour, that they might have Unity with the Truth in their own Hearts, that their Conſciences may not condemn them.

For ſuch as you, in whom God hath raiſed his Witneſs, and hath exalted the Truth for a Judge: You are not Ignorant, nor covered over with Darkneſs, as many others are; you do not remain in doubt, but you know the Truth, and have an Anſwer of Peace in well-doing, and a Condemnation in evil-doing; not adminiſtred to you only by Preachers without, but by the Evidence and Demonſtration of the Spirit of God in your own Hearts, This is that ſtanding Myſtery which God hath raiſed, which can never be put down again, but as each one may put it down in themſelves.

I grant

I grant that Men may put it down: You have read, and had it plainly witneſſed to you, even *Killing the Juſt, and Crucifying the Lord of Glory, and of Spiritual* Sodom, *and* Egypt: Theſe things you have read of, and you that are turned to the Light, know the meaning of thoſe Sayings, by woful Experience; for when ever you have turned aſide, from a due Subjection to the Grace of God, by which we are convinced, then there hath been a piercing *and Crucifying of the Son of God afreſh, and a vexing and grieving the Holy Spirit, by which you ſhould be Sealed to the day of Redemption*; then there hath been Anguiſh and Tribulation upon your Souls; and if this be minded, it will plant a fear upon your Hearts, and make you afraid to do the like again; but where this Tribulation and Anguiſh is neglected and put off, there a Cuſtom of Sin takes away the Senſe of Sin: As you know many have had more Judgment at ſome time upon them for a vain Word, or a vain Thought, than afterward they have come to have for the moſt abominable wicked Action: How came this to paſs? Was Sin ever the better? Or hath it changed its Nature? No, but they are further off from the Senſe of the Evil of it; This is the Word of Truth, to which you muſt ſtand or fall; this is the Stone, that whoſoever falls upon it, ſhall be broken and tendered; but if they ſtay 'till the Weight of Truth fall upon them, it will grind them to Powder.

They that will have a Life of Liberty, let the Truth

Truth ſay what it will, I will have my Liberty, and uſe my Tongue as I liſt, I will be Wanton and Proud, and Envious and Malicious, tho' I know theſe Things be naught, and the Witneſs in my Conſcience teſtifies that theſe Things are wicked, and contrary to the Will of God, yet I will have them: Whoſoever comes to this Mind, the Stone is near falling upon them, and they will be ground to Powder, they are like to Barren Earth which beareth Thorns and Briers, and is rejected, *and is nigh unto Curſing, whoſe end is to be burned.*

Therefore Friends, I entreat you to hearken to the Word of the Lord, it is an Holy Word, and an Old Word, many have profeſſed it: There are many Preachers that will cry, Hearken to the Word of the Lord in ſuch a Chapter, and ſuch a Verſe: My Teſtimony this Day is, Hearken to the Word of the Lord; but where ſhall we find it, ſome will ſay? I tell you it is written with the Finger of God in your own Conſciences, and is either for you, or againſt you: Let your Profeſſion among Men be what it will, this Miniſter of the Covenant hath no reſpect of Perſons, or regard to Profeſſion; he will not excuſe this or that Man, becauſe he makes a greater Profeſſion of his Name than others; this rather is his Judgment, and his Condemnation ſhall be more ſwift and ſharp upon him that makes a Profeſſion of Chriſt's Name: *If Judgment begin at the Houſe of God, what ſhall the end of them be that obey not the Goſpel of God?* Thoſe that take upon them

hem ſtrict Profeſſion, they do greater Diſ-onour to God, than thoſe that cry out there no Reformation, there can be no living ithout Sin; theſe profeſs what they do, and ey do as they profeſs: But when People ome to profeſs Holineſs and Righteouſneſs, nd profeſs a Power alſo by which Righte-uſneſs is obtained, but live not ſtrictly accor-ing to their profeſſion; theſe are they *That auſe the Name of God to be Blaſphemed among he Heathen*, more than they that ſay there can e no living without Sin.

Now this Witneſs of God hath no reſpect o Profeſſion, but hath reſpect to the State and rame of the Mind of a Man or Woman, that hey ſerve God with, whether it be with Since-ity and Uprightneſs of Mind, and with Breathing Deſires, that *They may know the good nd acceptable Will of God, and what is well-leaſing in his ſight*; and that they might per-form that which is according to his Heaven-y Will. Where this Sincerity is, where this Cry of the Soul is, the Lord hath regard to it; ut where Peoples Religion is only to bear up a Profeſſion, and hold up an External Fellow-ſhip and Communion one with another; when this Sincerity is wanting, the Lord abhors their Worſhip, it is an Abomination to God, and no Benefit or Advantage to themſelves: It is not for the Glory of God, that they make a Pro-feſſion, but for ſome Deſign to themſelves, and ſo they become abominable.

This was the State of *Iſrael* of old, and it is the

the State of a great many now, that think the do great matters, if they conform so far to th Truth, as that outwardly they may not b charged with a Lye, but that they are of such a Society: It is well if some would come so far as to maintain their Society with God's People, and their External Profession; but if they have not regard to the Truth in their own Consciences, what is their Profession worth? What will all thy Unity with them signifie? If there be a breach between God and thine own Soul, who can heal that Breach? What will the Profession signifie and amount to at last? But, *Go ye Cursed into everlasting Fire, prepared for the Devil and his Angels.* And all the Reason to be rendred for it, is this; Depart from me, *Ye are workers of Iniquity:* He did not say in that Sentence, Ye are Lyars, you never Propheſied in my Name, and I never Preached in your Streets; but allowing what they said to be Truth, that they had made a Profession, and held communion with other Christians, allowing these things, yet notwithstanding it is, *Go ye Cursed*; and the Reason of the Sentence is, *You are workers of Iniquity.*

Let the Dread of the God of Heaven rest upon you. My Friends, it is another thing to make a Profession of the Lord God of Heaven and Earth, than most are aware of; *Let every one that names the Name of Christ, depart from Iniquity.* What is Iniquity? It is all things that a Man and Woman doth to gratifie their own Wills contrary to the Will of God; that is Iniquity:

nity: Where had all Men Liberty? Where had *Adam* and his Sons their Liberty to fulfil their own Wills, and to contradict the Will of God? Yet nothing is more common in Nations, Countries and Families, than for People to aſſume a Liberty to perform and fulfil their own Wills, and to bring about their own Intereſt, Deſigns and Contrivances, though at the ſame time they are convinced that it is contrary to the Will of God. Where this Liberty is taken, there Iniquity is wrought; that is Iniquity that is unjuſt, that which is committed againſt him upon whom we have all our dependance every moment for Life and Breath, for Food and Raiment, and every thing we enjoy; we have a dependance upon that God that made us, yet vain Men and Women aſſume a Liberty of gratifying their own Wills, and ſetting up for the Fleſh.

You may remember that Paſſage of the good Apoſtle, when he ſaw ſome Libertine Profeſſors of Chriſtianity grow looſe and careleſs; it was well they thought they did acknowledge God in their Meetings and Worſhip, but as to the Affairs of the World, they had forgotten that God was concerned in thoſe things; the Apoſtle takes notice of ſuch Libertine Looſneſs, *Go to now, you that ſay, to Day or to Morrow we will go into ſuch a City, and continue there a Year, and buy and ſell, and get gain; whereas you know not what ſhall be on the Morrow: For what is your Life? It is even a Vapour, that appeareth for a little while, and then vaniſheth away:*

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For that you ought to ſay, If the Lord will, we ſhall live and do this or that. You ought to live in Subjection to him that made you, you ought to have regard to God's Honour in whatſoever you do: *Whether you Eat or Drink, or whatſoever you do, do all to the Glory of God.* Is not this Scripture? Is not this found amongſt the Apoſtle's Writings? Do not we hold the Name of Chriſtians which was given to them at *Antioch?* Yea, we are called Chriſtians, and theſe Writings of the Apoſtle are Holy Writings, and what then is the matter that we take ſo little notice of them? That Men do not apply theſe wholſome Exhortations to the Particularities of their Converſation, but that they go from Country to Country, and from one Place to another, and do what they pleaſe, without having any regard to give their Subjection to the great God: This Looſneſs hath brought into the minds of ſome ſuch a Liberty, that they live without God in the World; when they go ſometimes to Religious Meetings, and when they hear the Name of God mentioned, it may be there comes a little awe upon their minds, and they have ſome regard to that God that gave them Breath and being, for the preſent: But if there be not Religion, if there be not a Tie, (Religion ſignifies a Tie, a being bound to God) if Men be not bound and tied to God, by that which is made known to them, every one will deſire that *which is good in their own Eyes.*

Therefore it is neceſſary for you, my Friends, above

above all People, you that are come to your meaſure of the miniſtration of the Spirit, to know and to mind what it doth ſpeak: Such a thing I did this Morning, and I am reproved for it; ſuch a thing I did well, and I am juſtified and warranted in the doing of it: Thus it is when a thing is well or ill done. Sometimes ſome Men act two or three Days together, and never bring their Actions to the Rule; that is like a Man that is building and never minds his Rule, ſo what he builds up, tumbles down again upon his Head. You know there is ſomething in you that hath a ſpeaking Voice, an infallible Voice, and gives Judgment on your Actions, and paſſeth a Sentence, either of Juſtification, or Condemnation upon you. If you would live ſo, as to anſwer God in what you do, you need not fear anſwering Men: I do not fear anſwering Men in all I do or ſpeak; if I do but anſwer mine own Conſcience, I fear no Man, tho' they be of another Perſwaſion and Judgment oppoſite to me; if I keep Peace in mine own Conſcience, I ſhall anſwer the Principle of Truth in my Adverſaries Conſciences, tho' they hate me, and deſpiſe me, and ſeek occaſion againſt me; if my Actions anſwer the Truth of God in my own Heart, they will anſwer the Truth in any Man's Heart: This makes a Man as bold as a Lion.

When the People of God obtain a Reputation, to be True and Juſt, and Holy and Righteous, all Men will expect Holineſs and Righteouſneſs at their Hands: What if I profeſs to

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be one of the People? If I have not the Truth in my own Heart, this Reputation tho' I put it on as a Cloak to hide my Insincerity, the want of that Truth, takes away my Courage. It is Truth in all Men in the World that hath a Power, and its the Power of Holiness and Righteousness that makes wicked Men afraid; and therefore the Apostle argues upon that Subject, The Magistrate is cloathed with Power: What Power hath he? The Power of Justice, and the Power of the Sword: What Sword hath he? A Sword of Justice; and he is a *Terror to Evil-doers, but a Praise to them that do well.* It is true, if I have done evil, if I meet with a Man that is but my Equal; if in Buying, and Selling, and Commerce, I have wronged him, and decived him, tho' he knows not of it, yet I am afraid of him, I am fearful that he will discover me and find me out: But if I speak the Truth, and do that which is honest in the sight of all Men, I shall not fear any Man; there is no Nation under Heaven, but there is a Principle of Truth to be found among them in the Hearts of Men: If I act according to the Principle of Truth in mine own Heart, there is the same principle of Truth in all Men: If I walk up to the Principle of Truth in my self, I shall likewise walk up to the Principle of Truth in all Mens Hearts; if mine own Heart doth not condemn me, all the World cannot condemn me.

If Professors were resolved to answer the Principles of Truth in their own Hearts, and go

go through-ſtitch in their Profeſſion, they might live Couragiouſly: Truth will Crown them with Victory. But if they do not live according to the Rule and Standard of Truth, they are like Salt that hath *loſt its Savour, which is trodden under the Feet of Men.* But where all are one in Truth, they are gathered into the Truth, and they will live according to it, ſo far as they are convinced of it: If you would give them a World, they will not give away an Hair's breadth of the Truth which they have profeſſed: When Truth thus comes to have dominion, then Truth ſhall overſpread the Earth, and the *Kingdoms of the World ſhall become the Kingdoms of the Lord, and of his Chriſt,* and Righteouſneſs ſhall rule, and the Scepter of it be ſwayed over the Nations, and they that rebel againſt it, ſhall be broken by it, and they that are found in it, ſhall have dominion, and they ſhall condemn Hypocrites and Diſſemblers: Now if you would grow up into this Dominion, you have an opportunity for it, becauſe the Truth is revealed in your own Hearts.

They who go about to walk in the Truth, meerly from what they hear the Miniſters of Truth preach, laying up in their Minds a company of Doctrines, Notions and Tenets, they will ſtumble and fall; but they that will hearken to the Truth in their own Hearts, and regard the Voice of it in all their Ways and Undertakings; theſe have a Miniſter at Home with them, they have a Chaplain in

their own Houſe; if there be any thing they know not, and if they know not what to do, they ask this Miniſter of the Sanctuary; others they will ask their Miniſters, but your Miniſter is at home with you: Where hath God appointed any Man to rule over your Conſcience? No, God hath appointed Chriſt only to rule and govern your Conſcience, to be *the Author of Faith, and the Finiſher of it* too: You that are come to the Diſpenſation of the Spirit of Chriſt, keep to the Teſtimony in your own Hearts; then you have Fellowſhip with one another in the Truth; and you have cauſe to bleſs God for it, that God hath ſo opened the Hearts of one toward another, that the Suffering of one, is the Suffering of all; and the Conſolation of one, the Comfort and rejoycing of all: But, alas! Who is in this Fellowſhip? Only thoſe that are in Fellowſhip with the Truth, in their own Hearts, and really ſo: If a Man ſhall break Fellowſhip with Truth in his own Heart, he will make no bones of breaking Fellowſhip with his Brethren: As ſoon as Men break Fellowſhip with Truth, they are unruly, heady, troubleſome, and make no matter of ſplitting, and tearing, and rending of Fellowſhip with others: How comes it to paſs that thou haſt done this? Thou didſt not thus while thou fearedſt ſinning againſt the Witneſs of God in thine own Heart. But when Men have once made light of the great Miniſter of the Goſpel in their own Hearts, it is an eaſie matter to make light of the reſt; if, as Chriſt ſaith,

ſaith, *They have done ſo to the Green Tree, no wonder that they do ſo to the Dry Tree: If they deſpiſe me* (ſaith Chriſt) *do you think they will love you?*

It is moſt evident in a great many at this day, they diſpute againſt Truth, they have taken a Liberty to ſpeak contrary to the Truth in their own Hearts, and then they cry down the Miniſters of it: Do you think they do ſo that keep their firſt Tenderneſs? When they were convinced, the Power of the Lord reſted upon them; when the Power of the Lord firſt wrought upon you, and brought you to Yea and Nay, and to plain ſimple Language and Habit, this was with Joy and Delight for Chriſt's ſake. They that kept up this Tenderneſs and Simplicity of Mind, there is no ſcattering, nor rending, or tearing among them, they *keep the Unity of the Spirit in the bond of Peace*, and they are kept together in one.

Friends, you have an opportunity in your Hands, ſee that you make uſe of it; you may bear up, and not be deceived by Men, or Devils, if you keep faithfully to the Principle of Truth in your own Hearts. Let what Reproach and Perſecution ſoever come, here is a Standard, a Foundation and a Rule, for you to be governed by every Hour of the Day; ſearch your Hearts, and try your Conſcience by it. As ye do this, and keep to the Rule of the new Creature, of the Regeneration, being changed from a Carnal Birth to an Incorruptible Birth. *If you be born of the Incorruptible Seed*, the

Devil cannot corrupt you, Evil Paſſions cannot corrupt you; if you keep up that Foundation that is Incorruptible in it ſelf, then nothing will corrupt you, nor your ways and manners: If you will live according to the Simplicity of the Goſpel, you will ſerve God, and be Examples to others in the Life of Holineſs and Righteouſneſs, and hereby God ſhall be glorified. This is that which will ſhine forth to the whole Nation, and give a good Report to Truth: But if any that profeſs the Truth, be found falſe to their Profeſſion, and be found unholy, and deceive and over-reach their Neighbour, they loſe by it, and the Devil rejoyceth at it.

Thus we know the Life of Righteouſneſs is brought forth through the Spirit of Truth, and out-ſhines all, and will reach God's Witneſs in them that are afar off, and bring them near; and happy and bleſſed are they that are found in this Divine Work, conforming their Lives and Converſations according to the new Creature, Peace be upon them, *And upon the whole Iſrael of God*: There is a Miniſter that abides with you, that goes home with you, it is his Teſtimony that you muſt ſtand or fall by: If any one ſhould be a falſe Profeſſor, and be cried up, if he be not ſincere, he hath not Peace; tho' he flutter a while, and make a ſhew, the Worm of Guilt gnaws him and torments him, ſuch as theſe have not Peace with God, nor Fellowſhip with the Church: Tho' they ſeem to be alive, yet they are dead; as it was with the Churches

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in *Aſia, they had a Name to live, yet they were dead*; tho' they have an empty Name, ſuch an one is a living Man or Woman, they are eſteemed Friends to the Church; but tho' they are commended and cried up, and have a Name to live, yet they are dead; *there is a few names in* Sardis *which have not defiled their Garments, they walk with me in White*, ſaith Chriſt, *for they are worthy*; *I know thy Works, that thou haſt a name that thou liveſt and art dead:* See what Chriſt, the bright Morning-Star, could do: he could look into a Meeting, and ſee whether few or many had only a Name to live, or were really alive; if they were dead as to Sincerity and Truth, though they had been among the Church, they would help to break it down, but not to build it up.

You that have this Divine Life ſtill ſtirring in you, and feel the the Operation that firſt quickened you to God, prize this Principle of the Divine Life above all: What is there can rob you of it? Value not the Friendſhip of the World: Alas! what can it amount to? Count it as *Dung in compariſon of Chriſt Jeſus*; look upon all things with a ſound Eye: Peace with God is of that concernment, that you cannot be happy here, or hereafter, without it; the Friendſhip of the World I can be without, and the Cuſtoms and Faſhions of the World I can be without, I can ſpare theſe things; but the Favour of God I cannot be without, *and growth in Grace and the Knowledge of our Lord and Saviour Jeſus Chriſt*, and a ſincere

Profeſſion of the Goſpel; I cannot be without theſe things.

My Friends, tho' you do not make a Shew and Flutter in the World, as ſome others do, yet your Glory is within; they that are living Members of this Divine Body, the Glory, and Beauty, and Brightneſs of ſuch, appears in the ſight of God. If you grow in *Grace*, you will be a Comfort to one another; and as the Apoſtle ſpeaks, *You are our Epiſtle written in our Hearts, known and read of all Men.* The Lord preſerve and keep you ſimple, keep you in all Sincerity, in that Truth that hath wrought in your own Hearts, that you may have acquaintance with your Teacher, that he may not be driven into Corners; for you may do it, and ſtop his Mouth, and ſilence him too. If you let your perverſe Will rule, you may ſlay the Juſt; but there will come a Day of his Riſing, then down go you: Whatſoever Men may get by it at preſent, when Truth riſeth, when the Juſt One that was ſlain hath a Reſurrection in them, then moſt certain down they go: While you have an opportunity in your Hands, and an Intereſt in the Covenant of Life, walk with God according to the Counſel and Dictates of his Holy Spirit, that you may be brought to an heavenly Fellowſhip, and to partake of the good Things that God hath prepared for his Children.

My Friends, Pray prize your Seaſons, let no Day ſlip, for fear you miſs a Day at laſt; wait upon the Lord, and let his Fear and an holy

holy Awe be always upon your Hearts: Then Peace will be upon you, and there will be acceptance of all that you do; *Mark the perfect Man, and behold the Upright, for the end of that Man is Peace*; when he can reflect upon his paſt Life, and ſay, I have walked before the Lord with a perfect Heart, and done that which is good and well pleaſing in his ſight, and have not turned aſide to the right hand or to the left, but the Standard of Truth hath been the Guide of all my *Spiritual* and *Temporal* Action. If *Truth* hath been thy *Guide* here, then *Truth* ſhall be thy Portion hereafter: If *Truth* guide thee in thy way, then thou ſhalt rejoyce with the Saints, and receive an Inheritance with the People of God, and enjoy that Glory and Felicity which God hath prepared for them that love him.

His Prayer after Sermon.

EVerlaſting glorious eternal God of Life, whoſe Kingdom ruleth over all; thy Kingdom is an everlaſting Kindom; a glorious and bleſſed Day hath dawned, wherein thou art making thy ſelf known to the Sons and Daughters of Men; and thou haſt opened an Eye in a Remnant. which the God of this World had blinded, to ſee the glory of it. For tho' we have lived without God in the World, yet thou art near to us, and thou haſt called us to Repentance, and inſpired our Souls with a deſire to thee, and to the Remembrance of thy Name; Praiſe and everlaſting Thankſgivings belong unto thee, who art the Author of our Salvation, who haſt reached out thy Hand and laid hold upon us, and ſought us out when we ſought thee not, and haſt made known thy Power and Love for our

Redemption and Salvation; and thou wilt make it known more and more to every upright and ſincere Mind. O powerful Father of Life, how hath thy Power and Goodneſs been revealed on our behalf? For thine own Name ſake, thou haſt ſtood by us in all our Trials and Exerciſes, and we have found thee a God nigh at Hand, and thou haſt brought a Remnant to deſire nothing ſo much as the Enjoyment of thy Preſence; thou haſt brought them to be ſenſible, that without thee they can do nothing; therefore, in all our Aſſemblies and Meetings, we deſire to be acquainted with thy Power, to hear thy Word which ſpeaks Life to our Souls, by which we may live: And dear and powerful Father, the Continuation of thy Goodneſs among us, doth greatly engage the Hearts of thy Children, to offer up Praiſes and Thankſgivings to thee: Thou haſt enclined the Minds and Hearts of thy People to wait upon thee, and haſt opened their Underſtandings to receive thy Heavenly Truth, and thoſe rich and heavenly Treaſures which thou offereſt them, and haſt provided a Cup of Salvation to refreſh the poor and needy Soul. O Living God of Life, reach forth thy Hand, to ſupport and ſave thoſe that are breathing after thee, that are ſenſible of the want of thy Preſence, and are frequenting the Aſſemblies of thy People, with hope and deſire that they may enjoy a Bleſſing from thee. Living God of Life, Touch their Hearts with the Finger of thy Power, let them know that thou art ready to open the Treaſure of thy Love, and Life unto them, through the Lord Jeſus Chriſt, that their Souls may be Comforted, and they may offer up Sacrifices of Thankſgiving. And let all thy Children every where, render to thy Name, through Jeſus Chriſt, Bleſſing, and Honour, and Praiſe, who art God over all, Bleſſed for ever, and ever, *Amen.*

SERMON

SERMON VIII.

Saving-Faith, the Gift of God alone.

Preached at Grace-Church-Street, March 8. 1687.

My Friends,

YOU that are made Partakers of that precious Faith, which hath brought you to an Expectation of that Redemption and Deliverance that comes alone by Christ Jesus, your minds should be continually exercised in that Faith which God hath given you, for it is a great Gift, a blessed Gift that he hath given to us to believe. This never came of our selves, never was there a true Believer in Christ Jesus, but he received his Faith of God, it was the Gift of God, it was given to him to believe. Other sorts of Believers there are in the World, that can communicate their Faith one to another; but they are true Believers that have their Faith communicated to them by the Spirit of Jesus Christ, it is *Given to them that Believe*;

and becauſe it is ſo excellent and ſo heavenly a Gift, and hath ſuch large Priviledges belonging to it, it is neceſſary that every one that receives it, ſhould have a continual Exerciſe in it; that you may know what it is, and what it doth for you, and ſo come to be experienced Chriſtians: Now all that are Partakers of it, they do Believe, and know in whom they have Believed, and for what they have Believed, even for the ſaving of their Souls.

The true Faith that is the Gift of God, it is not at all ſhort of a compleat ſaving of their Souls; they that truly Believe, their Faith ſtands in one that they know is able to ſave to the utmoſt; and ſo a true Believer hath a great Comfort in his Faith above all other Believers in the World; for he knows that his Faith reaches to a compleat Redemption, unto a compleat Sanctification, unto a compleat fitting of him for the Kingdom of God.

Now there is no ſuch Faith that ever was made by Men, there is no ſuch Faith that all the Wiſe and Learned Men upon the Face of the Earth, hath either preached or given forth to be received; for if you come to conſider the divers Forms of Faith that Men have Miniſtred, they will fall ſhort of ſaving their Souls, they fall ſhort of Redemption, they fall ſhort of fitting and preparing them for the Kingdom of God, and ſo they have not that Comfort, that Satisfaction, and that inward Refreſhment that belongs to the others, or that accrues to their Souls, that have *the Faith of God's Elect.*

And

And herein hath been the Priviledge of the People of God in all Ages, as well as in our Age; their Faith hath had a farther extent, it hath reached farther in order to the good of their Souls, than the Faith of all others hath done; what Comfort can a ſerious Chriſtian take in a Faith that falls ſhort of Righteouſneſs and Redemption? Would it not make a Man or Woman's Heart to ake to think I am a Believer, but yet I have no Faith that reacheth to Sanctification and Holy Living, and Redemption from Sin; all my Faith leaves me a Sinner all my Days; to my dying Hour there is no maſtery to be had, no getting victory over Sin, it will prevail over me as long as I live.

This is not that *Precious Faith* that God's Elect have been made Partakers of, that works effectually in their Souls; this is not that Faith that can miniſter real Comfort to the poor Soul that is laden with Iniquity, and weary of Sin; the Faith that falls ſhort of Sanctification, and Redemption from Sin, is ſuch a Faith as God never gave his People, it came ſome other way into the World, and it hath captivated moſt of the Sons and Daughters of Men, and they have expelled the true Faith, (as much as in them lies) that Saving-Faith that purifies and cleanſes Men from Sin, and gives them Victory over the World, and have got another Faith in the room of it, and they live in their Sins, and in their Luſts and Concupiſence, and ſtill remain in Captivity.

But God was pleaſed to hear and anſwer

the Cry of the Souls of a Remnant (for which many of us have cauſe to magnifie the Name of our God) when we had travell'd from Mountain to Hills, to ſeek where true Comfort might be found, where one ſhould ſay to us that we ſhould overcome: We know there is no eating of the Tree of Life until we do overcome, nor entring into God's Kingdom 'till we be cleanſed. Some laid an Impoſſibility in our Way, which made many a one to mourn: What, muſt we never be cleanſed? Muſt this crooked Heart and perverſe Will always remain? Muſt I be a Sinner and a Believer? A Sinner, and call my ſelf a Child of God? How can theſe things hang together? Theſe have made many to faint in their Minds, and to ſay as *David* did in his Diſtreſs, *One Day I ſhall periſh by the Hand of Saul:* One Day this Corruption will be my Ruin; for all my Prayers, and Hearing, and other Duties and Performances, this Sin will be my utter ruin at laſt.

After many have mourned, and been afflicted, by reaſon of the Burden that was upon them, it hath pleaſed the Lord to viſit a Remnant, and to open their Hearts to make known the *Precious Faith*, the *Faith of God's Elect*, the *Faith that was once deliver'd to the Saints:* Is this the Faith that is worthy of an earneſt contending for, and preaching for, and ſuffering for? Who was ever ſo mad, as to ſuffer for ſuch a Faith as will leave a Man under the Power of Satan, and his own Luſts? No wonder that ſuch have a Faith that is not worth contending

contending and ſuffering for. Who will expoſe themſelves for ſuch a Faith that will never do them a Kindneſs? Now that Faith which belongs to a Purified Soul, to one that is Sanctified, that Faith delivered to the Saints, it is called a *Shield*; when once a Chriſtian comes to make uſe of this Faith as a Shield, he will find the Power of it: A Shield is that which is worn by Perſons that are among Enemies; it is for the Defence and Safegard of one that is beſet with Enemies, and ſo is a good Chriſtian.

There is a ſort of blind Chriſtians, Friends to the World, their Chriſtianity is worldly, and their Faith worldly; but all true Chriſtians are in the midſt of their Enemies, inward and outward; and if they had not the Shield of Faith to defend them, they would certainly be wounded every day, they would be ſlain and loſe their Lives: The Faith that is called a Shield, it is that by which a Chriſtian is to be defended and ſaved from Harm deſigned againſt him every Hour; *For the Devil goes about like a roaring Lion, continually ſeeking whom he may Devour.* The Apoſtle ſpeaks more particulary to Believers, *The Devil, your Adverſary*, he is an Adverſary in himſelf, but more eſpecially *your Adverſary* that are Believers, that have believed to the ſaving of your Souls: You that believe that Chriſt is ſent of God, endued with Power ſufficient enough to break his Head, and Power ſufficient to redeem you out of his Service and Bondage, the Devil will be

be your Adverſary: Let him be ſo if I have but my Shield. This is that which if a Man uſe, he will *Quench all the fiery Darts of the Devil.*

If a Man come once to have received the Faith, the true Faith, Faith in the Power of God, this Faith will remain victorious over Temptation; but if thou doſt not keep thy Faith in a continual Exerciſe, thou doſt not deſerve the Name of a true Believer; if a Man receive the true Faith, and grow careleſs in his Chriſtian Exerciſe, will not this Adverſary, the Devil, be about his Ears? Will not he ſend forth his fiery Darts at him, his Temptations, and Snares, and Gins, to entangle him, tho' he be a Believer, if he doth not keep in the continual Exerciſe of his Faith? But a true Chriſtian, that feels the Power of the Grace of God, and is in the continual Exerciſe of true Faith, he is like a Watchman or Centinel, that hath his Armour on, and his Shield ready, he knows he is on the Borders of his Enemies Quarters, and he keeps himſelf in perpetual Watchfulneſs, in daily Expectation of the Devil's fiery Darts, he keeps his Shield in readineſs; I ſee a Temptation lies in ſuch a thing, but I ſee the Lord's Power is able to keep me out of it. I ſee there is Profit or Pleaſure in the Snare; it is a Hook that is baited, but I ſee the Hook through the Bait, bleſſed be God, and the Confidence that I have in his Power, that he is able to keep me from that thing, for all the Baits of Profit, Pleaſure, or the Friendſhip of the World.

A

A Believer keeps in the Exerciſe of his Faith, and conſiders that *his Salvation is nearer than when he firſt believed*: the People that believe, are not preſently ſaved, the Work of Salvation is to be wrought after they believe; *for without Faith, it is impoſſible to pleaſe God, nevertheleſs the Foundation of God ſtandeth ſure*, it is founded upon the Power of God; when a Man believeth, the Work is begun; tho' ſome fooliſh Profeſſors tell us, that the Work is done when the Act is only in the Mind; they will tell you what Day of the Month, and ſuch a Day of the Year their Converſion was wrought; but they know not what they ſay. A Man may poſſibly know when it was brought about: A Man may know about the time when God communicated Faith to him; but he muſt know after he is a Believer, then begins the Work of Salvation, the Believer is to be ſaved from this or the other Enemy; he is not preſently ſaved from all, there muſt be a Warfare, a *fighting the good Fight of Faith*, before theſe Enemies of his Salvation is overcome; the Devil will not give over becauſe I am a Believer, and becauſe Chriſt promiſed to *break his Head*; *The Seed of the Woman ſhall break the Serpents Head.* I am now but putting on my Armour; the Battle is not fought; I have not yet gone through the Peril of the Fight; I am now buckling on my Armour; when the Fight comes, if I have not my Shield and my Armour ready, I may be ſlain for all this; ſome *have made Shipwrack of Faith*, they have not held it, nor

not kept the Faith, but given it away: But ſaith the Apoſtle, *I have fought the good Fight, I have kept the Faith*, I have gotten the Victory.

So People, after they are Believers, they muſt wait to have their Faith ſtrengthened by renewed Manifeſtations of the ſame Power in which it firſt ſtood: They muſt wait upon the Lord, and he will renew the Strength of their Faith, Zeal and Courage; and as Temptations are renewed, they have new Courage, and new Strength, and new Ability, and all by this Divine, Spiritual and Chriſtian Exerciſe; they every Day come to ſee the Work they believed for, that which their Faith tended to, ſee the Work in ſome meaſure wrought, they ſee ſome Enemy of their Souls brought down and ſlain, and they ſee their Souls come up to a little more Dominion than they had before; they ſee the Devil's Power is weakned more than before, and that he hath not ſo much Power as he hath had over them. Theſe things are ſome encouragement to raiſe up in a true Chriſtian living Praiſes to God; ſeeing, by believing, he hath found thus much Encouragement by the working of the Word, why ſhould he not wait on the Lord for the accompliſhment of this Work, that he may believe to the ſaving of his Soul, that he may come to receive the end of his Hope and Faith, the Salvation of his Soul? Now, by thus keeping their Faith in exerciſe, they know that their *Salvation is nearer now, than when they firſt believed.* It is not ſo with every one, for many that have believed their Salvation is

farthest off, because of their Negligence, professing one thing with their Mouths, and doing another thing in their Practice; there are some things which they believe and profess, and yet do the contrary; that puts their Salvation further off, and draws them secretly into desponding, and into a losing their Courage and Zeal for God; the custom of sinning hath at last taken away the sense of sinning. It is so with a Man when he first transgresseth the Rule, he is somewhat tender, and doth it with some regret; but after he is come to a custom of doing it, he is pretty well at ease, and so by degrees he goes on towards the state of being past feeling: At last such Sinners come to dying; they were dead once before, and *were quickned thro' the operation of the Spirit of Christ Jesus*; they were quickned, and if they shall die again, if you die a second time, pray remember it is a second time; you that are careless and ready to die, remember it is the second Death that you are going to, and consider that if you *die the second Death, you shall have no part of the first Resurrection*; better such had never been born at all, than after they have lived in hope, to lose it again. This is that which was upon my Heart to commend unto you, that you may partake of this *precious Faith*, that hath a tendency to the saving of the Soul, and fitting you for the Kingdom of God. Hath God giving you to believe? And will you not believe that you shall live without Sin? If you come to obtain this precious Faith, you will believe that you shall come

come to live without ſinning againſt God, a
have the Light of his Countenance ſhining up
you. He that truly believeth, his Faith reac
eth to this, and he will ſay to himſelf, I am
ved a little from the liberty of my Tongue, a
from many Sins of an Evil Practice; God ha
redeemed me from my Vanity, Pride and Paſ
on, and other things that were troubleſome, t
Lord hath redeemed me from them; I ſee t
Work is going on, and I am nearer to the King
dom of God than when I firſt believed; I ha
gotten Victory over many of my Spiritu
Enemies, and I hope the Lord will carry m
on, and keep me by his Power through Fai
unto Salvation: Hitherto the Lord hath helpe
me, I have not fought in vain, I have not bee
beating the Air, but God hath given me Victo
over the Tempter inwardly and outwardly,
that he could not prevail, whil'ſt I kept t
Shield of Faith over my Head; *but when I ha*
been careleſs, and not exerciſed my Faith as
Shield, I have been weak as other Men.

You are not called to weakneſs and feebleneſs
but to the Power of God, that you may be exer
ciſed in it, and by it be kept from the Evil of th
World; there is a poſſibility of being kept if yo
be faithful to him that hath called you, that is
Chriſt Jeſus, the Captain of our Salvation, and if yo
follow him ſtep by ſtep, and do not run headlon
all at once; when you ſee a great deal of Sin an
Corruption before you, and ſeek to maſter it i
your own Strength, you will loſe the Victory
the ſame Word that ſheweth us our Sin, ſhewet

s our own inability to overcome it, and that we an do nothing without divine Aſſiſtance; tho' we ie long ſtruggling under the weight and Burden of Sin, we cannot of our ſelves get Victory over it, we cannot bring Judgment into Victory, God muſt have the Glory of it. If you keep to Jeſus, he will carry on the Work; you did believe in him, for he did work this Faith in you, and he will carry on his own Work, and his own Work ſhall praiſe him: All others that talk of Faith, and make an empty Profeſſion, they diſhonour God; they talk of Perfection, and living without Sin, but never experience it, and ſo bring diſhonour to God; if you wait to ſee this work carried on, if you believe and exerciſe your Faith for the overcoming of your Sins, and *perfecting of Holineſs in the Fear of God*, you will hereby bring Glory to God, who alone is worthy of all Praiſe, who is God over all, bleſſed for evermore, *Amen.*

His Prayer after Sermon.

MOſt *bleſſed, holy,* and *unchangeable Lord God,* thou haſt viſited us by *thy dear Son* and *our Saviour Jeſus Chriſt,* to gather us to be *a People* unto *thee,* who once were *not a People,* and once *not gathered. Everlaſting Father,* thy *Mercy*'s great, and thy *Goodneſs*'s great, and to be greatly priz'd by us all, thou haſt *Compaſſion* on us to help us when we could not help our ſelves; and thou haſt laid help upon one that is *mighty* and *able* to ſave to the uttermoſt all that come unto thee by *him. Bleſſed God, and Father of our Lord Jeſus Chriſt,* we give *thee* thanks for thy abundant *Mercy* and *Goodneſs* extended to us. *Lord God Eternal,* extend *thy Mercy* more and more: *O Lord* viſit the *Children of Men* in *all Nations* with the *Knowlodgs of thy Truth. Bleſſed Father of Life,*

we

we pray and cry to thee, that *thy Work* may go on, that it may *proſper* and *encreaſe*, and let the *Day of Viſitation* be extended, and reach forth *thy almighty* that the Children of Men may be gathered unto *Bleſſed Father of Life*, thou haſt ſhewn Mercy to Souls, and we have ſeen the *Goings of God in his ſtuary*; thou haſt, by an *out-ſtretched Arm*, gathered to be a *People* to thy ſelf; *thou* haſt appeared for *People* in all Ages, and thou haſt ſaved them out o *preſſion*, and ſtilled the *Fury* of the *Enemy* and *Aven* Thou haſt cut *Rahab*, and wounded the *Dragon*, made way for thy People *Iſrael*, that they p through the *Red-Sea* as on *dry Land*. *Lord* do ſo fo *People* ſpiritually in *our Day*, and *make way* for t and *open the door* that thy *Goſpel* may ſpread, and and be glorified, and have a free courſe among us, that thy *Worſhip* may be ſet up, and *pure Incenſe* may b fered up to thee. *O Lord*, this is the Cry of thy vants, and the Voice of their Supplications to t that *thy Spirit* may be poured out abundantly and rate upon them, that *thy Word* may be profitable welcome to their Souls. Bleſſed Father of Mercy, haſt bleſſed thy Children and People with Spiritual ſings in Chriſt Jeſus. Thou haſt given us thy Ple this Day; and bleſſed be thy Name, thon haſt ref ed our Souls at this Seaſon; let our Praiſes aſcend ſweet ſmelling Savour, and acceptable Service to th And for all thy Mercies and renewed Favours and ſing to us, and to all thy People, both here and ev where, Let Thankſgiving and Living Praiſes be r dred to thee, for thou alone art worthy of all Bleſſ and Praiſe, who art God over all, bleſſed for e *Amen.*

FINIS.